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Zion's Herald.

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A RAINY DAY.

BY HOLLIS FREEMAN.

The skies are overcast to-day,
The quick rain falls;
Outside, the blue is chased by gray,
Within, the walls
A prison make of hope and joy,
To show life's gold has some alloy.

Out there the ripened fields of grain
Lie sodden, dank;
In life's full joy oft cometh pain,
'Stead prize, a blank;
To teach us what a shortened span
Has happiness we dream and plan.

Lo! how refreshed the dry earth wakes
This merry morn;
Glad sunshine through the blue soft breaks,
New joy is born;
To whisper that our God can bless
Both disappointment and success.

Boast not thyself, O laughing heart,
If skies are fair;
But should the sunbeams all depart,
Never despair.
Our Father rules below, above,
And sun and shower He sends in love.

GARRISON — HIS ANTECEDENTS.

BY REV. CHAS. PARKHURST.

Fifty years ago, the 21st of the present month, aristocratic Boston, violently enraged, put a heavy rope around the neck of Garrison, dragged him through the streets and would have put him to death had he not been placed within the walls of the prison. The fiftieth anniversary of the "Garrison mob" will be duly celebrated. The event will call fresh attention to the work of the "great abolitionist," and bring out anew and helpfully the salient points in his life.

From an interested perusal of the articles in the *Century* of August upon this unique character, touching especially his ancestry and boyhood, we are informed of a debt of obligation to the Baptist Church which we think should be gratefully considered and remembered in this anniversary hour. Garrison must be added to the list, already large and distinguished, of men who were fashioned by a mother's tender but firm hand. But clearly the influence which fixed and made intense the mother's thought and purpose was the Baptist Church. It is only just, therefore, to premise that the inspiring and educational touch of this branch of God's church entered most largely into the shaping of the unchangeable convictions of right and of the equality of race which spoke so unyieldingly to the last from the lips of this defender of the black man.

The line of overruling direction is easily and unmistakably traced. Says the biographer: "Her influence on her children, more especially on her son William, was very great; he venerated her while yet a child; not a word or precept of hers was ever lost — his young heart treasured up all, unknowing that these in after life should become his great principles of action." Now to show unquestionably the formative influence which gave indelible impress to the mother's soul, we quote at length, but we are sure the reader will say only too briefly, from the same faithful biography: —

"To illustrate the conscientious and firm character of this admirable woman, we must be permitted to give an anecdote of her whilst yet young. Her parents were of the Episcopal Church, and among the most bigoted of that body. In those days the Baptists were a despised people, and it was reckoned vulgar to be of their community. One day, however, it was made known through the neighborhood where she lived, that one of these despised sectaries would preach in a barn, and a party of gay young people, one of whom was the lovely and gay Fanny Lloyd, agreed for a frolic to go and hear him. Of those who went to scoff, one remained to pray; this was Fanny Lloyd. Her soul was deeply touched by the meek and holy spirit of the preacher; she wept much during the sermon, and when it was over, the preacher spoke kindly to her. From that day a change came over her mind. She would no longer despise and ridicule the Baptists; and before long announced to her astonished and indignant parents that she found it necessary for the peace of her soul to become publicly one of the despised body. Nothing could equal the exasperation which followed the avowal. They threatened that if she allowed herself to be baptized, they would turn her out of doors. It was not a matter of choice, but stern duty with her; she meekly expostulated — she besought them with tears to hear her reasons, but in vain. She could not, however, resist that which she believed to be her duty to God; she was baptized, and had no longer a home under her parents' roof. This early persecution only strengthened her religious opinions; and she remained through life a zealous advocate of those peculiar views for which she had suffered so much."

In the last letter written by this woman of such strong and Christian convictions to her son, then in opening manhood, occurs this striking sentence: "My dear, lose not the favor of God; have an eye to His glory, and you will not lose your reward." Such was the mother, such the tender relation of the son, and such the tuition which he drank in from her soul. The causative influence then, lying back of all, in the providence of God, was the humble Baptist preacher, whose name is not even now known to us. But for the word which he so faithfully preached and for the faithful nurture of the mother in the Baptist Church, we should not have had the great reformer, the one man with the moral grip and tenacity for such a bitter conflict.

But do you say Garrison was no churchman, that he said hard and bitter words of the churches? True; but he had the essence of the Sermon on the Mount in his soul, nevertheless. And can we wonder that his indignation, at times, reached white heat when many churches bowed in humiliating dependence to the spirit of slavery and "ministers prayed God to nurture that divine institution?" The great reformers of the world have not been so much church men as Christian. Ardent denominationalism limits and cripples the great soul. God called Lincoln to complete the great work which Garrison began. Lincoln was not a churchman, but an appreciative country gratefully calls him Christian. In God's own way and through a mother's instruction, also, the leaven of Bible Christianity was received. From the latest biography, fresh from the press, we take the following gracious facts: "Mrs. Lincoln possessed but one book in the world — the Bible; and from this she taught her children daily. Of quick mind and retentive memory, Abraham soon came to know the Bible well-nigh by heart, and to look upon his gentle teacher as the embodiment of all the good precepts in the Book." Here was the formative influence which gave us the noblest American of all.

Thus God in His far-reaching purposes works out His own ends in freeing the conscience and the body from the thraldom which men would impose. Thus He shapes and calls His representatives to their epochal mission. Sometimes we can thus trace His hand. Let us not forget in this hour to do justice to the sister church which gave us, indirectly, the one man whose work we could not spare in the great struggle against human servitude. Ah! for the courage of convictions like that which Garrison possessed! May it come upon us as we study him anew in this anniversary era! We do well as our lesson to fall into line with these inspiring and fitting utterances: —

"Be thou like the old apostle,
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly, speak it all.
Face thine enemies, accusers;
Scorn the prison, rack, or rod;
And if thou hast truth to utter,
Speak, and leave the rest to God."

DAMASCUS, SYRIA.

BY REV. A. MCGREGOR.

Grand old city, the oldest in the world, city of mud and magnificence! Seen from an eastern spur of the Hermon, five thousand feet high, it appears like an island in an immense lake surrounded by hills of every shape and size. The towering minarets and swelling domes surmounted by golden crescents rise in every part and betoken Moslem supremacy. As we approach, the lake becomes a forest of trees and shrubs in endless variety, watered by the best plan of irrigation the world affords. What the Nile is to Egypt, the Abana is to Damascus.

As we enter the city, we feel that Mohammed made at least *one* mistake when he called the city a paradise; he would have changed his mind if he had gone into it — which he refused to do, because he desired to enter but *one* paradise, the heavenly. We ride into the city with the beautiful Abana on one side, and the most dismal walls of mud on the other. I touched one which looked a little old, and it tumbled to pieces — which is no proof that I am a Hercules. They are made of blocks of dried mud, six feet long, three feet wide, eighteen inches thick, and two or three tiers high. The bugle sounded as we entered the city. We queried, "Are we thus welcomed?" Soon we saw through the trees on a beautiful plain on the north of the river a cavalry regiment being drilled. The Arab horsemen are the admired of all comers.

The city proper is egg-shaped; and if we include a large suburb called the Medan, it forms a cross. At the extreme east end is the castle or fort built in 1219. Many of the stones have the significant Jewish bevel. The mud walls of the houses (for they seem to love to make the houses all or part of mud) give little token of the eastern splendor within.

We entered several houses which were good and beautiful. Entering from the narrow street through a door, you are soon ushered into the court where invariably you find a fountain throwing forth its cooling influence. Oleander, orange, and lemon trees supply shade, while a variety of flowers yield perfume to the rooms, all of which open into this court from the four sides of the house. The plan of the houses is exactly that of the excavated Pompeii. The *summum bonum* of their delight is, coolness, shade and rest. We visited the house of a wealthy Jew whom we found sitting in the open court with three gentlemen and seven ladies, all of them smoking long pipes.

One room was especially grand. It was twenty-two feet in width, forty-four feet in length, and about twenty feet high. The sides were covered with carved white marble of various devices placed on a dark wood background, which was richly inlaid with pearl. The ceiling was also beautifully inlaid, while a vine of gold, on which were grapes of various shades, entwined a mirror which reflected the lower part of the room. The marble floor of various colors, the chairs inlaid with pearl in every part and covered with satin, reflected the light which came in through the double windows — the inner made of white glass, the outer of variegated colors. In the centre of this elegant room is a fountain about nine feet high of solid marble and beautifully carved, resting on six marble dogs. Money and skill have left nothing undone to suit the taste and please the eye. Wondrous contrast with the filth and squalor of the streets!

As we walk through the street called Straight, one mile long and guarded at each end by a tall minaret, we think of Paul. Of course we are shown the house of Judas. Our guide informs us it is the third one, all in different localities, since he has been coming to Damascus.

The mechanic and merchant both seem to defy the mighty force of progress. Everywhere you see them at work — silversmith, coppersmith, weaver and carpenter — just as they were used to do thousands of years ago. Wherever you turn, you see an endless variety of bazaars, whose occupants sit in the most independent manner as if indifferent whether a customer ever approached them.

Refusing to exchange our comfortable camping quarters for the hotel, we encamped in a garden on the bank of the Abana. The next day was the Sabbath. We found there was no English service in this great city with its 300,000 souls. In the morning my Episcopal brother preached a fine, practical, evangelical sermon to our company of nine. In the afternoon the news of our English service had gone through the city, so that we had in our service four ministers, two lady missionaries, and one missionary doctress, who is doing grand work in the city. She was educated in Philadelphia.

While I was preaching there was considerable noise and shouting in another part of the garden. Inquiring the cause, I found it to be a circus in successful operation — of course under the management of a Yankee. This circus was only seventy yards away, but such a variety of trees and shrubs intervened, that they were entirely concealed from our view.

In our ten days' trip from Jerusalem our usual hour of rising had been 1 A. M. We had to sing, —

"Awake, my soul, and with the moon
Thy nightly stage of duty run."

Thus we avoided the heat, and had the greater part of the day at each place of rest. This night we thought of as one of length and rest to suit our desires. Very early in the morning I was awakened by a pistol shot in too close proximity to my head, and rubbing my eyes I saw smoke and heard the sound of "thief," which gave elasticity to our step as we made the chase; but the shrubs proved too good a hiding-place. While the thief was groping for some valuable, he took hold of the clergyman's foot. This divine believed in carnal weapons, if not to kill, to terrify.

By a mutual arrangement between the American Presbyterian mission and the English Episcopal, the latter occupies Palestine, while the former labors in Syria. In the vast country east of the Jordan, called the Hauran, the home of the Bedouin, where the giant cities of Bashan once flourished, the seeds of Gospel truth and Christian education are being sown. We visited two places where slaves were sold. My brother clergyman wished to buy a little girl, give her liberty, and put her in a school. Our European clothes made these law-breakers wary. The first one had none under twenty years; the second merchant said he could furnish [illegible] the size and age in a few days.

The ten days' trip from Jerusalem, going through Nob, Bethel, Shiloh, Shechem (between Ebal and Gerizim), Dothan, Shunem, Samaria, Esdraelon, Nain, Nazareth, Tiberias, Capernaum, Bethsaida, Dan, Cæsarea, Philippi and Damascus, cost $50. Ten days more will bring us through Baalbec, Beyrout, Tyre, Sidon, Cæsarea and Jaffa, $50 more. The whole trip, including everything (we have in all nineteen animals), will be done, under the economical management of our guide, Rolla Floyd, an enterprising Yankee, thirty days, for $150. This would cost about $50 more in the spring of the year. This information is my apology for writing on so trite a subject as Palestine. While it is ever old, it is ever new.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

FULTON STREET PRAYER-MEETING.

The famous daily noon prayer-meeting, established twenty-eight years ago in the old Reformed Dutch Church in Fulton Street, has become one of the apparently permanent institutions of the metropolis. Ever since September 23, 1857, it has been kept up without intermission. In the heart of the busiest section of the city, and in the heart of the busiest portion of the day, men have paused for a while in the midst of hurry and strife to hold communion with their Maker. The first circular issued by the Society stated that "This meeting is intended to give merchants, mechanics, clerks, strangers, and business men generally, an opportunity to stop and call upon God amid the daily perplexities incident to their respective avocations. It will continue for one hour; but it is also designed for those who may find it convenient to remain not more than five or ten minutes, as well as those who can spare the whole hour. The necessary interruption will be slight because anticipated, and those who are in haste can often expedite their business engagements by halting to lift up their hearts and voices to the throne of grace in humble grateful prayer."

Twenty one different books record its history from that day onward. Strictly non-denominational in work and profession, it is a striking illustration of the oneness of believers in Christ. Mr. J. C Lanphier, the godly and venerable founder of the prayer-meeting, conducted the singing, and that with spirit and force worthy of an orthodox camp-meeting. Had it not been for occasional allusions to Calvinism and Arminianism, and to an indiscreet profession of regret by one of the speakers that another had ever left the church of his childhood, it would have been well-nigh impossible for an ordinary observer to guess the sectarian relations of any. The anniversary meeting was held in the Middle Dutch Church, Fourth St. and Lafayette Place. Floral decorations handsomely set off the interior. Of the five or six hundred people who half filled the church, the majority were evidently persons of wealth and leisure.

Dr. A. J. Behrends, the Congregationalist, who acceptably presided, has been a member of several sections of the Church of Christ. Of the speakers, Dr. George Alexander (Presbyterian) gave special prominence to the "boldness of faith" of the projectors, and of all earnest, successful Christian workers; Dr. Henry S. Satterlee (Protestant Episcopal) insisted on the duty of praying more earnestly during the next twenty-eight years, and contended, as the late Mr. Mozley has done in his sermon on "The Strength of Wishes," that if the evangelical wish be strong enough, it is morally certain of fruition; Rev. L. A. Crandall (Baptist) dwelt upon the evidential and educational value of the Fulton Street prayer-meeting; William T. Welsh, a layman, insisted that its beneficent power was due to the mighty force of truth behind it; Rev. M. L. Hulburd (Methodist Episcopal) declared that the great characteristics of the meeting were union with Christ, union in Christ, and union for Christ; Dr. William M. Ormiston (Reformed) was bright, breezy, and buoyant as his native heathery hills on a June morning. New Yorkers relish his rolling, reverberant "r"s, his boyish abandon, his ebullient selfhood, and earnest evangelicalism. His utterances, dramatically delivered, are naturally discursive, but still distinctly related to the subject in hand. Professor Simpson, a Moravian from Scotland, spoke of the influence of the Fulton Street prayer-meeting upon religious life in his own country. The young men in Scotch colleges are peculiarly promising. One hundred and fifty of them had been pledged to work for Christ, and no less than seventy were then laboring in different parts of the United Kingdom during their vacation. Young men from all the British colonies resort to Edinburgh for medical education. Many of these thankfully receive the Gospel in that city, and on returning to their several homes become active and efficient laborers for Christ. The present outlook of the church, he thought, was such as to unite all Christians in praise.

NURSERY AND CHILD'S HOSPITAL.

Among the many problems Christianity is called to confront, are those springing out of the weakness and sinfulness of human nature. Any philosophy of society that ignores the lusts and passions of its members is inexcusably imperfect; any science of society that does not recognize these among the factors with which it has to deal, is not worth consideration. How to prevent the spread of that cancerous, consuming disease known as the "social evil" is one of these problems. The foundling hospitals of older civilization add to its virulence, although intended to mitigate its deadliness. The foundling hospitals maintained by Roman Catholics in the United States are impotent to arrest its progress. The managers of these institutions are so keenly aware of their inefficiency in this respect that they have been constrained to imitate Protestantism in the administration of this class of eleemosynary establishments. Experience, exhibited by statistics, has shown that an infant committed to the care of a foundling hospital is very rarely reclaimed by either parent. The mother usually abandons herself to licentiousness and shame. Love for her child — one of the most powerful forces in nature — is not laid hold of by those who should befriend in order to save her from utter ruin and from working the ruin of others.

The Child's Nursery and Hospital, Lexington Avenue and 51st St., New York, does utilize maternal affection to save one, at least, of the erring parents from further sin and shame. It is under the undenominational management of a board of Christian matrons, assisted by competent gentlemen, and by able and judicious physicians. Its thirty-one years of existence have been characterized by great usefulness to its inmates, and through them to society. A description of it, its organization and effects, we trust, will not be unacceptable to the readers of ZION'S HERALD.

Children admitted must be perfectly clean, free from contagious disease, vaccinated, and under four years of age. If infants, $10 each per month; if able to walk, $7; if sick, $9 are demanded, unless duly remitted by a directress or the proper committee. Shoes, clothes, etc., must be provided by parents, who may visit their children once in two weeks, between the hours of 10 A. M. and 3 P. M. Mothers having children, and resident in the institution, are often sent out as wet nurses. Parents and guardians of children may make arrangements with others for their adoption.

Not all the women who enter as patients are married, but each must present a certificate of former good character, and be clean and free from contagious disease; must nurse one child as well as her own, or nurse and feed two if her own die. Good conduct ensures assistance in procuring a desirable situation. Board is payable in advance; or, in case of inability to pay, the woman must give her services *gratis* to the institution for three months.

These conditions of help are within reach of hundreds who are easily reclaimable; but who, in the absence of such help, might become a prey to despair, and "go to the bad" altogether Mother is not separated wholly from child, mutual love is strengthened, special pains are taken to point each sinning, suffering one to the God and Father of us all, and many re-enter the world so taught by experience, chastened by suffering, and strengthened by divine grace, as never again to touch the depths whence they have been mercifully lifted out.

Architectural arrangement, sanitation, cleanliness, seem to be well-nigh perfect, and sumptuary provision of the best. Under the most cheering aspects such an establishment is a sad and saddening one. Blighted youth, betrayed affection, abandoned mothers, mothers not sufficiently cared for in their own domiciles, all appeal to the heart, and all silently give touching lessons to mind and conscience. The institution has a country branch on Staten Island, of which the site was granted by the Legislature in 1870. In the two, 1 337 children and 710 adults were cared for in the twelve months ending March, 1885. All children four years of age are sent to the country branch, are there instructed, and when about eight years old are thence sent, under the care of the Children's Aid Society, to the West. Two large houses and twelve cottages, largely named after munificent donors, house the unfortunate little ones and mothers on the fifty acres at Staten Island until permanent provision can be made for them.

The death-rate of children in the city branch last year was 23 88 per cent., and of those admitted during the year 46.32 per cent. The mortality in the country was considerably less. The income of the institution — city and country — in 1884-85 was $165,180 Of this sum $6,-028 was from inmates, $9 397 from the Charity Ball (!), $112,229 from the comptroller of the city, $2 027 from the Board of Education, $5,812 from legacies and interest, and the remainder from different sources.

A whole string of reflections is suggested by a visit to this establishment, and by conversation with managers and reading of reports: —

1. Prevention is better than cure. Prevent boys from becoming drunkards, and girls from being lazy and untaught; lead them all to Christ for salvation and preservation, and such institutions would have few inmates.

2. Timely help to the sinning and suffering may save them from eternal wreck. Not only have many infant lives been saved here, but many adult souls from eternal death. Homes are found for little ones, and new opportunities afforded to the erring.

3. Christians should always be ready to lovingly recommend Christ as the Saviour and Lover of souls. Here is a young Jewess, overwhelmed with distress, and crying: "Oh, I am so bad! I want to believe something." The Christian matron understood the need, preached Jesus, and the girl is now a happy, confirmed believer. Here is a *quondam* Roman Catholic, who in deepest trouble felt that she could not live. Told to tell Jesus all, and to seek His grace, she did so, and with the smile of heavenly peace upon her countenance, said: "I want nothing more of the Church of Rome — Jesus only." The world is full of miserable, needy ones. Tell all that God is ready to supply their need through Christ Jesus.

4. This is practical Christianity; "healing the sick, raising the fallen, teaching the ignorant, esteeming it an inestimable privilege to do all for His sake and in His name."

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Feast of Ingathering was kept in Vermont, and on Tuesday evening nearly one hundred ladies found a bounteous hospitality awaiting them in the beautiful city of Burlington. On Wednesday morning, a prayer service, conducted by Mrs. M. C. James, of Connecticut, opened the meeting. Rev. M. D. Jump, pastor of the Methodist Church, welcomed the Branch, in behalf of the ladies of his parish. Mrs. Guernsey, of Rutland, read a poem written by her daughter, of cordial greeting and sympathy in the work for the ladies of Vermont.

Mrs. Magee read the annual report of the treasurer, which was accepted.

Received during the year		
From Auxiliaries,		$18,764.80
" Interest on Legacies and Deposits,		345.27
" Bequests,		4,976.56
" Miscellaneous Sources,		1,199.44
		$25,286.07
Remitted to Missions,	$20,468.05	
Special Donation — Invested,	500.00	
Printed Reports, Circulars, etc.,	86.35	
Expenses of Cor. Secretary,	132.37	
" " Rec.	9.75	
" " Conf. and Dist. Sec'ys,	125.25	
" " Treasurer,	42.00	
Home Salary, etc., of Miss Cushman,	401.40	
Delegates to Gen'l Exec. Meeting,	9.67	
Sundry Expenses,	104.09	
Books for Peking School,	33.86	
		$22,093.79
Balance on hand,		$3,192.28

Mrs. Alderman, in her review of the year's work, awakened joy and gladness. The reflex influence of the labors in the home field, increasing the spiritual life, and the increase of two thousand dollars over the pledge assumed by the Branch, were the glad points; while that there are only one-third of the churches having organized societies, and that no missionary has been found in our borders, call for earnest action and prayer in the year to come. In foreign fields, the need of five good missionaries for India for its everywhere increasing interests; the quickened spiritual life and power in teaching the people, in answer to special meetings for prayer, in China; the growth and prosperity of the five stations in Japan; the good work in Mexico, which, Miss Latimer writes, must be seen to be realized; the sheaves gathered in South America, of the binding of which we hear so little; the entrance of Corea into our special interest; the school of Bulgaria; and the hope for Italy, were the themes of the most interesting report of the corresponding secretary, which is shortly to be published.

The result of the election of officers showed but few changes in the vice-presidents and managers. A paper by Mrs. L. F. Chase, of Bucksport, and read by Mrs. Green, of Charlestown, upon the "Claims of Foreign Work," reminded of the responsibility of sympathy, prayer, and giving from the life of home blessings to those sent to changed surroundings and duties, and pressed the importance of the cultivation of missionary love and zeal among the young. Mrs. W. N. Rice, of Middletown, read an article upon the new field of Corea, the "Chosen Morning Calm." The barriers of mountains, rivers, and island fringe, the grinding oppressions of China and Japan, the sacred person of royalty, the distinctions of classes with their fans of insignia, the fashions, customs and legends, and the Jesuit influence and expulsion, were delightfully pictured, while the kindly Coreans in their awakened consciousness of their needs, were presented as appealing to us in the providential calls already recognized.

Mrs. Dr. Butler, in the Wednesday afternoon address, spoke of the prayer of the Psalmist, "Put thou my tears into thy bottle; are they not in thy book?" After referring to some of the wonderful obstacles overcome in the India work, Mrs. Butler bespoke the tears of the Christian women and young ladies of the church, in their closets, for the "women who are weeping, for the zenana women who have no redress, for the devoted bands, our substitutes, and for the Bible women, who are faithfully testifying in their various places."

Miss Clara M. Cushman conducted a children's meeting, and the "Willing Workers" of Burlington marched in procession, singing "Onward" to their seats reserved in the front of the audience.

On Thursday morning, the Conference secretary's reports revealed a precious portion of the Ingathering; as new auxiliaries in East Maine; greater promptness and interest spoken of by Miss Waterhouse; the testimony of Mrs. Dorchester as to the "Thinking on the name of the Lord, and declaring His glory among the heathen," which had been done in Massachusetts; the $2,-818.27 which had been found in the N. E. Southern Conference; the $250 advance of which Mrs. Thompson spoke; the hopeful details of the New York East division of the Branch; and Vermont's seven new auxiliaries, with the patient waiting and watching spoken of by Mrs. Guernsey, were all carefully brought together.

Congratulations and pleasant greetings were presented by Mrs. Prof. Torrey, of Burlington, from the Woman's Board of Missions. Mrs. Bullens, the efficient district secretary for Springfield, Mass., in an interesting paper, dwelt upon the importance of cultivating a love for the missionary cause in order to secure a cheerful giving. Mrs. Rev. Dr. Baldwin, of China, from her large experience, gave a hopeful view of the work in its growth in the several stations, in the new openings she had seen in the west and north of China, and lastly in Corea. She also drew vivid pictures of what a life, without the Christ religion in it, would be to those who had once enjoyed it. A paper upon "Our Forces," by Mrs. G. J. Judkins, of Bristol, N. H., was read by Mrs. Durrell, of Dover, N. H., and another by Mrs. L. L. Beeman, of Vermont, upon "Work Now." These were spirited, practical and interesting, but limited space can only mention them.

Miss Clara M. Cushman, of Peking, China, gave the closing address. She spoke of some of the hundred-fold she had received, in the pleasure of teaching Christ, after the difficulties of the language study; the comfort of the missionary helpers, after the drudgery of the teaching of cooking to native teachers; and also said that the drawing in of dollars from the auxiliaries at home meant souls saved in China, and so, just as long as women sit in darkness in China, just so long must the "Here am I, send me," be heard.

The prayer services throughout the meeting were seasons of refreshment and strength, and the closing prayer led by Mrs. M. P. Alderman, was felt to be that of consecration to deeper love, and

[Continued on page 8.]

Miscellaneous.

THE GOSPEL ADAPTED TO MAN'S MORAL NEEDS.

BY PROF. WM NORTH RICE, PH. D.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." — ROMANS 1: 16.

[Concluded.]

But, if we could conceive it possible for men in some other way to come to the highest and best conception of God belonging to the best forms of Christian theology, it would have far less influence upon human character than it has had when taught through the personal revelation of God in Christ Jesus. What is the conception of the character of God which belongs to the highest forms of Christian theology? We can define God with a series of negations; we can speak of the power that nothing can resist, the knowledge that no fact escapes, the wisdom that never errs, the holiness that knows no stain; but the positive reality that lies back of these negations we may not know. Vague and shadowy, the idea of God is too far off to move our affections. We may possibly adore such a Being; we cannot love Him. But, when that God reveals Himself in Christ Jesus, when He enters our human life, and glorifies every step of our pathway with a divine presence, He comes within the reach not only of our adoration, but of our love.

The widow thinks often and fondly of the loved one gone, so near to memory, though so far from sense; and she wonders sometimes whether, in the immensities of the universe through which the departed soul may journey, he is still kindred with hers, or is lost to her forever. She looks upon the son that is growing up beside her — her son, his son — bearing her nature, bearing his nature; and then she feels that, wherever in the immensities of space the departed soul may wander, he is kindred with her forever. So our humanity looks upon the face of Jesus — the Son of God, the Son of man — bearing our nature, bearing His nature; and then we feel that, however God in His infinite perfections may transcend the highest reach of our thought, He is kindred with us in sympathy and love forever.

Such a revelation of such a God links morality and religion together in eternal union. A God of holiness is pleased with holiness in His creatures. A God of love is pleased when His children love each other. "Sacrifice and offering Thou didst not appoint. Lo! I come to do Thy will." Henceforth the incense that rises most acceptably to the throne of God is in those acts of justice and benevolence by which our fellow-men are made happier and better. Henceforth morality is no mere temporal expediency, but the eternal law of God. Henceforth religion is morality, and morality is religion.

Jesus, again, by His revelation of a future life, has vastly added to the motives that lead men to goodness. I suppose that to every soul there come moments of inspiration, when we feel that to ask for motives to goodness were an impertinence; that goodness itself is motive enough; that virtue in its own transcendent loveliness must draw our hearts to itself, and mould our lives in its own likeness. But our own sad experience, and our observation of human life in general, bring home to us the melancholy truth that men are not permanently moved thus by the force of principle; that, unless men can be satisfied that the path of duty is also the path of highest interest, the masses of mankind will not permanently and constantly choose the good.

Among nations in the lower grades of civilization, there has generally prevailed no belief in any uniform or systematic retribution exercised by unseen powers; but there has been a belief in a sort of spasmodic retribution — an occasional divine interposition to take exemplary vengeance on unusually flagrant criminals. The story of the Maltese who, when the viper fastened itself on the hand of Paul, declared that he must be a murderer whom, though he had escaped the sea, yet vengeance suffered not to live, illustrates the sort of faith in retribution that prevails among all nations in a certain grade of civilization. But as knowledge grows, and the freakish course of nature comes to shape itself into harmony with law, men inevitably lose their faith in these spasmodic retributions of nature. When a brick falls from a tottering chimney, or an avalanche hurls itself down the mountain-side, neither brick nor avalanche stops to inquire as to the moral character of the man it may meet on the way. When the volcano overwhelms a city, or the earthquake devastates a province, neither volcano nor earthquake stops to count whether there be ten or five righteous men in the region to be laid waste.

But, while men lose their faith in the spasmodic retributions of nature, there comes, with increasing introspection, a recognition of a real retribution from which there is no escape. Men come to see that they do bear in themselves a retribution alike for the good and the evil of their lives; that every good act brings its own reward in the approval of conscience, and every evil act brings its own doom of self-condemnation.

But, if this life is all there is, and death ends all, is it worth while to seek for the inward retribution of good at the cost of all the self-sacrifice it involves? Is it worth while to lose the unquestioned pleasures of a life of sin, and to accept the undeniable hardships of a life of consistent goodness, for the sake of a peace of mind almost as fleeting and far less intense? Shall we not eat and drink, if to-morrow we die? Is it not better, as an unclean poet has sung, to

"Leave the lilies and languors of virtue,
For the roses and raptures of vice?"

A very foolish way of reasoning, but a way that is terribly natural; and the sad story of human life in all ages tells us how generally men have reasoned in precisely this way.

But what if these inward retributions of good and evil end not with this life? What if man is to live on forever, and carry with him beyond this mortal scene the retributions of good or evil which he is storing up in his own conscience now and here? Ah! if these retributions are to last beyond the grave, they become a vastly more important thing. Men can afford self-sacrifice for goodness, if thereby they may gain joy eternal; men can afford to deny themselves the pleasures of sin, if the pains of a guilty conscience are to last into that unknown life beyond the grave. Thus the revelation of a future life adds vastly to the motives for goodness. Most important is the revelation which Jesus has given on this very point.

Jesus has "brought life and immortality to light." The idea of immortality is not, indeed, exclusively Christian. Saints in every land and time have cherished the hope of an immortal life; but the vague and shadowy hope was turned into a glad assurance only when the light of the Easter morning revealed the empty sepulchre of Jesus. Half-conscious differences in language often illustrate vast difference in beliefs and habits of thought. Homer tells us that the Greeks slain in the siege of Troy were left on the field, a prey to vultures and devouring dogs, though their souls were in Hades. We speak of our departed friends as still living, their bodies only being in the grave. In Homer's thought, that which constituted the personality — the man — was that which remained on the field to be devoured by vultures and dogs. In our thought, the personality — the man — is what survives unseen. So much of solidity and reality has Jesus given to the world's thought of immortality. His followers in every age have counted it all joy to suffer with Him even unto death, assured that they should be glorified with Him forever.

But, most of all, I think, are we to trace the transcendent power of Christ's teaching in the fact that He offers hope to the fallen. Have you ever reflected that it is precisely because the morality of Jesus is so pure and spiritual, that He can offer a hope of pardon and restoration to the fallen and lost? If a system of routine morality is consistent with itself, it can know no pardon, and for the sinner can offer no hope. I know that systems of routine morality, as they have been taught, have generally been inconsistent. They have offered hope to the sinner at cost of lowering the standard of the law; but, so long as such a system is consistent, it can offer no forgiveness, and for the sinner no hope. A system of teaching which requires, not action, but character, may offer forgiveness and hope. The act which has been done cannot be undone, but the spirit in which that act was done, may cease to animate the soul. The deed of rebellion has passed into history, and can never be recalled; but the spirit of rebellion may cease to actuate the soul, and the rebel may become a loyal subject.

But it would have been a poor service to our sin-cursed race, if Jesus had merely formulated in the abstract this principle of divine administration. Go to the poor wretch tottering on the brink of the grave, and tell him it is in his power to change his character; and that, if he adopts a new purpose, and begins a new life, God will recognize the change, and receive him to His favor; he will only laugh in your face the bitter laugh of despair. Jesus came not thus to mock our weakness, but to bring to bear upon the heart new motives which would render repentance possible. He came to reveal to us the divine sympathy and love; to share with us every element of the curse of sin which an innocent being could share; to share with us the grief, the shame — I had almost said, the remorse — of our transgression (for there is in the intense sympathy of the innocent with the guilty a feeling which is almost remorse). He came to tell us the story of the Prodigal Son — nay, to tell that story by actions more impressive than words; to show us, in the anguish of Gethsemane and Calvary, the tears of the divine Father over His prodigal child. Jesus came that, "lifted up from the earth," He might "draw all men unto" Himself. He came with the promise of a divine Spirit that should enter into the inmost sanctuary of the human soul, and move it to every holy thought and feeling, from the first tear of penitence to the highest attainment of sanctification.

Those of you who have read Kingsley's romance of Hypatia (which, by the way, is one of the best treatises on the evidences of Christianity that ever were written) will remember how the poor monk, smitten aghast at the sudden revelation of his sister's profligacy, goes to the pure and gentle teacher of a pagan philosophy, by the fascination of whose teachings he had been led to abandon the faith of his fathers, and prays that teacher to take the lost one under her tutelage, and lead her back to goodness and truth. You remember how that teacher spurns the lost one from her presence. For such as she philosophy has no hope. "Dust she is, and unto dust she will return." And you remember how the poor monk goes back to the faith of his fathers. Odious as the fanaticism of his fellow monks had made Christianity in his eyes, he feels in the hour of his sore need that there is in Christianity something better than the highest form of pagan philosophy can afford, for Christianity can uplift the fallen and restore the lost. I know not that one color in the rainbow is more beautiful than another; I dare not say that one act in the life or one trait in the character of Jesus is more worthy of reverent love than another, where all is perfect loveliness; but Jesus appears to me most attractive, not when engaged in philosophic conversation with Nicodemus, but when He speaks the word of peace to the poor woman that bathed His feet with her tears, or promises paradise to the thief who had mocked Him, perhaps, before He prayed. Tell men of the beauty of virtue, and a few philosophers will applaud, and a few heroes will aspire to its attainment; but the mass of humanity will simply rot in the foulness of moral death. Tell men of a dying, rising, ever-living Saviour, and humanity, like Lazarus, comes forth from its corruption into the joy and beauty of life.

You will notice that those things in which the transcendent power of Christ's teaching consists are precisely those things which are most peculiar and distinctive in Christianity. It is no absolute religion, no eclectic compound of the best there is in all religions, no selection of those truths which are common to all religions, that is to save mankind. It is Christianity in its most distinctive form; it is the truth that relates most immediately to the character and person of Jesus Christ. The life of Jesus has shown us how to live. The example of His victory over temptation has made us think of goodness as attainable. His character, presented to us as an object of supreme affection, has won us to the love of goodness. The revelation of God in Christ has alone united morality with religion. The manifestation of divine sympathy and love in Christ's life of sorrow, and most of all in His death of shame and anguish, has moved our hearts to repentance. The empty sepulchre of the risen Christ has given us that solid assurance of immortality which is the strength of every holy purpose. It is the religion of the incarnation and the atonement, the Gospel of the manger and the cross, which alone can save mankind.

Cease, then, philosopher, to dream of an absolute religion. Cease to dream that out of Christianity and Buddhism and Confucianism and the various other systems that have prevailed, some new eclectic combination may be formed more fruitful of good than its predecessors. Learn that the absolute religion — the religion of the future — is already in the world. That religion will be better understood as the world grows wiser. Superstitions and errors that have encumbered it will be removed. But the Gospel of Christ Jesus, the crucified, the world will never outgrow.

Cease, then, philanthropist, to dream that by any schemes of social and political reformation, by any improvement in popular education, by any diffusion of scientific knowledge, or by the adoption of any better sanitary measures, by the better regulation of labor, or juster distribution of the products of labor — by any of these or all these combined — thou canst cure the deep-seated ills of humanity. Learn, before the life good in its generous purpose is wasted in vain endeavor, that there is no name under heaven given among men whereby we must be saved but the name of Jesus, the crucified.

And thou, sinning, sorrowing child of humanity, whoever thou art and wherever thou wanderest, cease to dream that by any merely external reformation, any lopping off of this or that bad habit, or any resolution to practice this or that course of virtuous action, thou canst bring thy soul into harmony with God. Come to the manger of Bethlehem; come to the cross of Calvary; and find the one way to forgiveness and peace.

METHODIST BOOK CONCERN.

BY A LOVER OF GOOD BOOKS.

The Methodist Book Concern is an institution of which the church may well be proud, both as a proof of the wisdom of the fathers and as an efficient instrument for Christian work. It has grown from its small beginnings to be one of the largest publishing houses in the country. Looking at its immense proportions, one may well be pardoned for the fear that it is too large. Its huge bulk may become slow and clumsy, if not unwieldy. At least there is evidence that it does not so readily adapt itself to changing circumstances, nor adopt the expedients for increasing its sales, as do some other houses. The little folks move quicker. Perhaps the young folks have not so much dignity to sustain. In the Book Concern the subscription-book department seems to have much more activity and push than the regular trade department. Shall we say that the secular publications are pushed with more zeal than the religious? In the department of advertising the New York agents might take a hint from some of their neighbors who think it to their advantage to employ men to look after not only the proper advertising of their publications, but the keeping them before the public by means of literary notices in the secular and religious press. Perhaps it is for this reason that writers often think it for their interest to put their religious writings into the hands of secular rather than religious publishing houses.

Why do we not have cheap editions of such works as Stevens' "History of Methodism," Raymond's "Theology," and the like? They are classics, just as good and just as desirable as the day they were published. It was well enough to publish a first edition at high cost, if you please. But there is a larger constituency who cannot reach or be reached by the costly edition. Why not put out editions which will reach the masses? Our people are growing up in ignorance of Methodist history and Methodist theology.

The Book Concern has two ends to attain: First and foremost, the furnishing wholesome religious and denominational literature to our people; second and incidental, making financial profit to be applied to certain benevolent purposes. These two purposes are not hostile, nor contrary the one to the other, unless the second be put first. But it ought to be the law of the Concern to publish what the church and the world need so far as its means will allow, subordinating entirely the question of large or small profits. Nevertheless, we believe that financially this would be profitable also, as we are sure it would be for the good of the church and the world.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.

As members of the Conference board of visitors, we recently spent a few days at Kent's Hill. Every facility for inspection was afforded us. We saw all parts of the buildings, from cellar, laundry, kitchen and dining-room to the students' rooms, parlors, recitation-rooms and library. We saw the students at their studies, in recitations, at the tables, upon the play-grounds, and in the prayer-meeting. It would be difficult, upon the whole, to find a more cultivated and Christian faculty or a more manly and womanly class of students in any seminary in the land. It is very gratifying to meet a body of students who are in greater danger of over-study than of unseemly conduct, and among whom the teachers are obliged to encourage recreation instead of devising discipline for their control.

The Maine Wesleyan Seminary is one of the oldest seminaries of the M. E. Church in the United States. Under the administration of Rev. Henry P. Torsey, LL. D., it enjoyed, perhaps, the greatest prosperity of any seminary in the church. So far, however, from resting upon its past achievements, under its able president, E. M. Smith, and its enthusiastic faculty, the Seminary seems to be just at the opening of a vigorous career. For meeting the peculiar conditions that existed at the time of his election, for broad and thorough culture, for quiet, unobtrusive control of the complicated machinery of a modern college, for openness to all advances in educational methods, and for that Christian manliness which wins the judgments and hearts of pupils and achieves the best results in character, the election of President Smith was a providential choice.

The Conservatory of Music, in charge of Professor and Mrs. W. F. Morse, assisted by Mr. Bacheller and Miss Clifford, is the largest and finest music school in Maine. Its present quarters are very inadequate to its growing numbers, and one of the most pressing needs of the institution is a new building with ample accommodations for musical instruction and with a good gymnasium. Professor Strong, in the department of Natural Science, is producing remarkable results considering the limited means at his command. He has a genius for instruction and for scientific experiments. The course in Modern Languages is well maintained by Miss Davis. Miss Fletcher impressed us as doing faithful work in the Art department. Normal instruction is being firmly established under the inspiring leadership of Prof. McIntyre; while Profs. Russell and Trefethen, and the preceptress, Miss McGlaughlin, have added almost one year to the courses of study in the standard departments of Mathematics and the Classics. Principal Barton, of the new Commercial department, is a clear-headed instructor, while Mr. Williams' penmanship has taken the first prize at the recent New England Fair. Miss Hunter teaches short-hand and caligraph.

One of the finest features of Kent's Hill is the earnest religious spirit which pervades the entire institution. It kindled into a revival last winter, which resulted in an open profession of Christ upon the part of all but eighteen students then in the school. The revival spirit continues, and has led to several conversions among the new students the present term. No education is complete which fails to cultivate the spiritual faculties. Schools and colleges in which the Christian faith cannot be openly taught, are fatally defective in their organization. Those which are nominally Christian, but in which conversions are infrequent, are fatally defective in their spirit because they fail to consecrate the fresh young hearts that come to them to the loftiest aims in life.

We started upon our tour of inspection fully expecting to find faults in the school. We suggested a few changes in details, but these had already occurred to the president, and would have been made ere this had only the means been forthcoming. In the way of improvements we learned that the kitchen, dining-room and halls had been refitted during the summer at a cost of $500. Upon the great lines of policy laid down and followed by the Seminary for many years, any criticism would be unjust. It is difficult to find fault with the financial management so far as the faculty is concerned, when the members suffer a curtailment in salary rather than see the institution in debt; and we personally know of professors sharing their incomes with struggling students. It is difficult to find fault with the expenses of the students when they do not average over $50 per term, and some have brought their expenses down to half that amount, and others have paid their way by extra work. It is difficult to find fault with the students as a whole while three-fourths of them are paying their way through the Seminary and the College, in whole or in part by their own earnings, when plain living and hard study are the rule, and when so large a proportion of them are consecrated to the highest aims in life. We should very much like to see two changes in regard to our Conference seminaries in Maine, and, in fact, throughout the country.

First, we wish people of moderate means might see what can be accomplished through the church in education by even small contributions. Again and again the president, with even a few dollars used at a critical time, can open up the way for a struggling student, and only our Heavenly Father knows the possibilities before some of these consecrated young people. How many of the most eminent and useful men have passed through crises in their youth when the encouragement and aid of older persons was the decisive factor in their career. It has been the glory of our church thus far that she has opened to multitudes a career of usefulness. We wish sometimes that the era of church building and improvement had been postponed a generation, and the money devoted to character-building.

Second, we wish we could reach every church in Methodism and every young person in the church with the tidings that no boy or girl who really wants an education need miss it for lack of opportunities. We have between twenty and twenty-five thousand young people in the M. E. Sunday-schools of Maine. It depends upon the preachers, the parents, and these young people themselves, whether they will be hewers of wood and drawers of water throughout life, or whether they shall fill some of the chief places in the land and so help mould home and church and State for the life that now is and the life to come. It is certainly possible for parents and pastors to see to it that one-fifth of our Sunday-school scholars have a training superior to a common-school education. This estimate would put at least four thousand Methodist young people in Maine into the various high schools and academies and seminaries of the State. Let young and old alike arouse to the possibilities of mental and spiritual training now open to us and our schools at Kent's Hill, and Bucksport will overflow, and Methodism in Maine will be established beyond a peradventure for another century.

J. W. BASHFORD,
J. F. BASHFORD.

Portland, Maine.

MISSION CHURCHES VERSUS MISSIONS.

BY S. E. BREEN, S. T. B.

In most, if not all, the missions founded and sustained in our city by benevolent citizens — men and women — the management rests entirely in the hands of intelligent, sacrificing people who are indeed praiseworthy for their fidelity to the cause they represent. These parties would be glad to take any step that would further their labors of love; but under the present system of labor, no great advance can be made. It is the purpose of the writer, having had four years of experience in mission work in the North End of Boston, to point out some of the evils resultant from present methods, and suggest a remedy.

The object of missions in our city, by whatever sect, denomination or people sustained, is to better the moral, spiritual and financial condition of the poor and neglected classes. To accomplish this, they establish a little mission in some neglected part of the city, and hire a missionary with the hope that he may lead these poor sons and daughters of Adam into his mission-room, tell them the story of the Prodigal Son, get them upon their knees, call down God's blessing upon them, and bid them good-night. These poor people are expected to carry their good resolutions into effect, find their way into some church "up town," and thus be saved from the dangers which had previously surrounded them. But they do not go there — neither their clothes, nor their purse, nor their social qualities, nor their instinct, nor their reason, lead them there. They go, but it is again into the society from which they had come and in which they had fallen — with all that implies. It can hardly be called extravagant to say that while it is right to get men upon their knees and to call God's blessing upon them, such an act, in view of the fact that they are the same hour thrust out among wolves to be mangled and torn, becomes well-nigh mockery.

But some will say, these persons have the privilege of attending the missions night after night as long as they wish, and thus a church home is furnished them. It will be answered that it is not home where a person has no voice in the management, no right in the premises, but is constantly reminded that he is a dependent, and, so far as the mission is concerned, he and his family must remain such. As the principle of manhood stirs within him, he shrinks from a position which he only seems to have, and wanders from one mission to another with the probability that he will be overcome with evil influences by the way. Should it prove that the principle of religion has settled deeply into his heart, there is much danger that he will become a religious tramp, with a few erroneous ideas jumbled into a hobby which he is determined to ventilate "too long and too loud" at as many times and in as many places as possible. It is needless to say that such Christians bring an "east wind" to bear upon a social meeting whenever and wherever they appear — and they are sure to appear. Such fellows must be handled without gloves, and then they will take up their old cry, "persecuted for righteousness' sake." The writer has called several such persons to order, and one of them more than all the rest — a man of some fifty years and more than two hundred avoirdupois — refused to desist; but finding that was the thing he *must* do, he became so infuriated that he left the room uttering terrible words and calling down all manner of curses upon the man who dared to so interrupt one of God's elect! Possibly some one reading this article will smile and say, "We have a fellow a good deal like that in *our* church." God grant that he is mistaken! There are, however, many of that class among the missions.

In view of these and many other evils which follow in the wake of the ordinary methods, the mission must give place to the mission church. By mission church is meant a charitable organization which shall establish, in place of the mission room, a church, granting to its members all the rights and privileges of communicants generally, viz., a voice in the management of their church affairs, and proper pastors and leaders. Such a method would engender contentment, thrift, and proper Christian development, making of every such church member a missionary, thereby kindling a flame in the darker parts of our city, and thus hastening the coming of our Lord.

World's Tabernacle, Boston.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness. — *Macdonald.*

Our Book Table.

Already the expected advent of the holidays begins to be heralded by the fresh issues of the press having special reference to this joyful period. Cassell & Co., New York, publish a large quarto volume, in ornamented cloth covers, full gilt, entitled, WILD FLOWERS OF COLORADO, by Emma Homan Thayer, with twenty-four chromo lithograph plates from original water-color sketches. Price $7.50. For sale in Boston by Little, Brown & Co. The volume is published on thick paper, with bold type and broad margins. The execution of the flora is exquisite. The letter-press is a lively account of leisurely trips in Colorado, with descriptions of the different flowers in their season and the places where they grow. The personal incidents of this beautiful volume, delightfully told as they are, add to its interest. There are twenty-four different species given, with full-page illustrations. It will prove one of the very attractive volumes of the season.

The same House issues, in a neat box, EIGHT STUDIES FOR DRAWING IN CHARCOAL AND CRAYON, from Original Designs by Frank Fowler, reproduced by the heliotype process. The drawings are accompanied by a text-book upon "Drawing in Charcoal and Crayon," giving simple and clear instructions to beginners and amateur students. The plates and the descriptive volume seem to be admirably arranged and executed, and will commend themselves at once to pupils in drawing and to teachers in the art. The price of the plates and volume is $2.50.

The same firm issues also a hand-book upon OIL PAINTING FOR THE USE OF STUDENTS AND SCHOOLS, by the same author. This volume enters into all the details that a tyro in the art requires — the outfit, studio light and arrangement, how to mix colors, general directions, portrait painting, landscape, flowers, etc. Price $1.50. These volumes are for sale in Boston by Cleaves, Macdonald & Co.

Houghton, Mifflin & Co. issue, as their first gift-book for the season, a sumptuous quarto edition, on plate paper, with generous margins and large and elegant type, POEMS OF NATURE, by John Greenleaf Whittier, illustrated from nature by Elbridge Kingsley. The frontispiece is an etching of the revered poet by S. A. Schaff. There are fourteen other fine full-page illustrations, with twelve of the well-known poems of Whittier. In this delightful volume everything is in harmony — mechanical execution and the undying charm of the true poetry of nature. This attractive book will find its way, as a favorite gift, to many appreciative hands, and will make the coming Christmas memorable by its advent. Price $6.

Funk & Wagnalls, of New York, issue the third volume of APOSTOLIC LIFE AS REVEALED IN THE ACTS OF THE APOSTLES, by Joseph Parker, D. D., Minister of the City Temple, London. 8vo, $1.50. The Doctor advances in his great expository work upon the New Testament, giving in the volume forty short, very vigorous and instructive discourses upon the closing chapters of the Acts, commencing with the twentieth, and ending with a summary and several general lectures suggested by the previous discussions. The lectures are accompanied with the reported prayers of the preacher, and the volume is a very suggestive and helpful addition to the expository and homiletic library of the pastor.

No more familiar names are connected with the great anti-slavery controversy of a generation ago than those of the Grimké sisters, of Charleston, S. C. Lee & Shepard have just issued a biographical sketch of these heroic and saintly women — self-denying advocates, amid derision and persecution, of abolition and the rights of woman. The story of their lives is told with great simplicity and interest by Catharine H. Birney, and is largely made up of the diaries and correspondence of the sisters. To those whose memories are fresh in the incidents of forty years since, the recitals will have a very familiar tone; while those who have come upon the stage since that period will be amazed that such incidents could have occurred in our Republic.

In the exquisite Aldine series, now in course of publication by Houghton, Mifflin & Co., the House has issued, in two volumes, a fresh edition of the inimitable BIGLOW PAPERS of James Russell Lowell. The elegance of the volume tempts the re-reading of this remarkable work, and when once commenced its entire perusal is inevitable. It is difficult to tell which is most effective—the introductions, proems and notes, or the wonderful verse itself, with its unflagging wit and wisdom. This edition will awaken a new sale of these volumes, which, like Mrs. Stowe's "Uncle Tom," will always remain an illustrative and significant portion of the history of the era in which they were written.

PHILISTINISM; Plain Words Concerning Certain Forms of Modern Skepticism, by Heber Newton. New York: G. P. Putnam's Sons. Paper covers, 50 cents. This volume contains a series of apologetic sermons by its author, preached to his own people. They are characteristic, thoughtful, dogmatic, exhibiting the self-consciousness and audacity of the preacher, doing scant justice to the great body of evangelical interpreters, fighting the ghosts of old and obsolete formularies, and yielding readily to modern destructive criticism. The second discourse upon Christianity and its critics is admirable, and would make a fine tract for general circulation, and many other portions of the volume are able defenses of revealed truth, while the general tenor of the work is unfriendly to a conservative exposition of the sacred Scriptures.

Ginn & Co., Boston, issue a new text-book in PRACTICAL ARITHMETIC. It is compiled by G. A. Wentworth, A. M., of Exeter Academy, and Rev. Thomas Hill, D. D., LL. D., ex-President of Harvard University. It is intended for the upper classes of grammar schools. It seems to cover the whole field of the relation of figures to practical life, and to be so arranged as to secure an adequate drill in every department. Our public school educators should examine the volume. It will be very serviceable to lie upon the teacher's desk, even if not used in the classes.

THE SABBATH; Its Permanence, Promise and Defence, by W. W. Everts, D. D. New York: E. B. Treat. 12mo, 278 pp., $1.00. This is a timely volume, now that the discussion of the Sabbath question seems to be starting up afresh. Dr. Everts has made himself familiar with the literature of his subject, and meets some of the most specious arguments against the special sanctity of the Lord's Day. He covers the whole subject with his discussion, and writes in a flowing, earnest, illustrative style, rendering his book attractive to the general reader. We trust it may awaken fresh conviction in the minds of Christian readers in reference to the sin and its consequences of a breach of the Sabbath law.

From the press of the Methodist Book Concern we receive a number of very neatly-published additions to the Youth's Sunday Library. Our excellent friend and predecessor in the editorial chair, Rev. Dr. Daniel Wise, has prepared a very interesting and profitable volume, entitled, BOY TRAVELERS IN ARABIA; or, From Boston to Bagdad. 16mo, 90 cents. In a simple, storied form, this delightful tour is pictured. We should have rejoiced to have been one of those Boston boys; but the story is so vividly told, that we can see all they saw, and enter into their enthusiastic delight, without the weariness or cost of the long journey. This is a volume to be certainly bought for the home and the Sunday-school library.

LODEBAR, from the same House. 12mo, 272 pp., $1.00. This is a touching and pleasantly-told story. It has uniqueness enough in it, without too much improbability, to give it a strange fascination and to secure its eager perusal by young readers.

Phillips & Hunt also publish PHIL VERNON AND HIS SCHOOLMASTERS, by Byron A. Brooks. 12mo, $1.00. This is an excellent volume for lads, teaching them by natural incidents and adventures a great many very important lessons. It is suggestive to parents and schoolmasters in their work of training young people. The small boy will find a fund of interest in its pages.

John B. Alden publishes a MANUAL OF CO-OPERATION — 12mo, 30 cents — an epitome of Holyoke's History of Co-operation. Arranged by the Sociologic Society of America. This is a portable compendium of the most practical schemes of adjusting the differences between capital and labor.

NEW MUSIC. — From J. M. Russell, 126 Tremont Street: Poor Little Nell, words and music by John M. Jolley; La Chamois (polka rondo), by Remigius Lanigan; Ride on Dat Golden Mule (jubilee song), words and music by M. H. Rosenfeld (F. Belasco). Russell's Musical Library — Westward Ho! (male voices); Pray also Thou (mixed voices); Christ Our Passover; The Journeyman's Good-bye (male voices); Floating on the Breath of Evening (female voices).

Magazines.

Popular Science for October closes the 27th volume of this valuable periodical. The number opens with ex-President A. D. White's first paper in his "New Chapters in the Warfare of Science," on "The Doctrine of Comets." Next we find an illustrated paper on "The White Ant; A Theory," by Prof. Henry Drummond. Miss Eliza A. Youmans advocates "The Early Study of Plants" in their external aspects. "On the Solar Corona," is a lecture delivered by Wm. Huggins before the Royal Institution of Great Britain, for which he takes the motto, "seeing the invisible," because he proceeds to show how what is usually unseeable may become revealed. Dr. Barnard's papers on "The Relations of Railway Managers and Employees," are concluded. Prof. Cope discusses "The Eulogy of Life Evolution;" R. H. Hutton gives a long reminiscence of "The Metaphysical Society." "The Trading-rat" is an entertaining paper by Mrs. E. D. W. Hatch. Daubrée gives "A Study of Recent Earthquakes;" and W. H. Kesteven discusses the germ theory of disease in "Tissue-selection in the Genesis of Disease." The portrait and biographical sketch are of Prof. H. A. Newton, President of the American Association.

The poetry of the October *Wide Awake* challenges the admiration of its most unpoetical readers, so dainty and exquisite is it all. The frontispiece is a fine view of old ocean, in a group of three pictures, with ships sailing on its troubled waters and birds circling above it. "The Story that Mrs. Hildebrand Told" is a good one, and leads the way to "When I was a Boy in China." "Boy Shepherds in the African Mountains" are not to be envied. "The Frying Pan Bonnet" is a very pleasant short story. All the short stories in this number are unusually bright and attractive. "Popsy's Table Cloths," a true story of thirty years ago, will be eagerly read and highly prized, inasmuch as the hand that wrote it, and so many other charming stories for the young, is now still in death. "The Adopted Daughter" is "a story of colonial times" by Mary E. Wilkins. Some authors seem fond of reaching back to take hold of old times and customs for the entertainment of the young. The serials are all nearing completion; hence they leave off in very trying places. The opening of the fifth annual reading of the Chautauqua Union is very satisfactory. A delightful set of serials are started. Amanda B. Harris starts out with a series of "Pleasant Authors for Young Folks," placing Washington Irving the first on the list. "My Garden Pets" is a study of insect life. "Souvenirs of My Time" is a foreign series, and begins with "A Queen's Drawing Room." "Some Italian Authors and Their Work" is by Geo. E. Vincent. Then come "Strange Teas, Dinners, Weddings and Fetes," and a list of pretty hard "Search Questions." A brilliant prospectus for 1886 is also given. This magazine has attained a very high degree of excellence. Indeed, we do not see how it could be better.

The October *St. Nicholas* is a most delightful companion. To enter its charmed presence is to make a long call, or to wish to tarry until all its beautiful poetry is recited, its stories told, its pictures admired, and its "Jack-in-the-Pulpit" duly presented. The frontispiece, called "Friends or Foes," is a scene in a deer park where two little girls have strayed for flowers and have come suddenly upon a herd of deer. "Peggy's Garden," and what grew therein, is a story by Celia Thaxter. "The Griffin and the Minor Canon" is a story with terror enough in it to make it very enjoyable. "His One Fault" comes to a happy end in this number, and let us hope he lived happy to a good old age. "Honey Hunters" is by John R. Coryell, and the article is full of interest and instruction. "When Mamma was a Little Girl" shows that from one generation to another little girls are very much alike. Palmer Cox sends his "Brownies" to school, and then immortalizes them in verses and pictures. "Driven Back to Eden" proved to be a fortunate thing for one family, the history of which may induce others to do likewise. Jack-in-the-Pulpit gives greeting to the school-children, and then tells some funny stories and talks more about "surnames." The letter box is full, and as usual has only agreeable letters. *St. Nicholas* has a fine prospectus for the coming year. Mrs. Burnett is going to furnish for its pages her first serial story for children; W. D. Howells will contribute a Christmas story. Horace E. Scudder will furnish a historical biography of Washington, and Louisa M. Alcott will prepare several short stories for girls. The present number concludes the twelfth volume of this popular magazine. We are glad to know that this has been the most prosperous year in its history. May it have yet more abundant success, and each year bring it many new friends!

The Sunday School.

FOURTH QUARTER. LESSON IV.

Sunday, October 25.
2 Kings 12: 1-15.

BY REV. W. O. HOLWAY, U. S. N.

THE TEMPLE REPAIRED.

I. Preliminary.

1. GOLDEN TEXT: "*I was glad when they said unto me, Let us go into the house of the Lord*" (Psalm 122: 1).

2. DATE: About B. C. 856, in the 23d year of King Jehoash, the repairs on the temple were earnestly entered upon. The date of Jehoash's accession was B. C. 878.

3. PLACE: Jerusalem.

4. CONNECTION: The usurpation of the throne of Judah by the queen mother Athaliah, the daughter of Ahab and mother of Ahaziah, after the death of the latter at the hand of Jehu; the massacre of the royal seed of Judah, with the exception of Jehoash, or Joash, who was a mere infant at the time, and who was rescued and concealed; the Baal-worship established in Jerusalem by Athaliah; her reign of six years suddenly and violently terminated by the proclamation of Jehoash as king by the high priest Jehoiada.

II. Introductory.

The survivor of successive massacres, which left him the sole representative of the house of David, Jehoash, the eighth king of Judah, owed his elevation to the throne, at the early age of seven years, to his uncle, the high priest Jehoiada, who successfully conducted the revolution which cut off the infamous Athaliah, stamped out the Baal worship, and restored the covenant of Jehovah. "The part played by Jehoiada," says Stanley, "raised the priesthood to an importance which, with the single exception of Eli, it had never before attained, and which it never afterwards altogether lost." The "high places," however, continued to be frequented, being spared, probably, for old association's sake, and because the Temple had been plundered and well-nigh ruined to furnish material for the rival sanctuary of Baal. The newly enthroned king concerned himself with its restoration. The priests were appointed collectors, and were sent out to solicit contributions in the cities of Judah for the purpose. But the scheme did not work well. The money received was not devoted to "repairing the breaches," and in the twenty-third year of his reign, the king summoned the hierarchy, rebuked them for their neglect, or mal-administration, and relieved them from further responsibility. Then Jehoiada, at his order, prepared the first money chest of which we have any record, with a hole in its lid, and placed it in the temple court, not far from the brazen altar. A proclamation was made to all the people to bring the temple tax which Moses prescribed, and the response was generous and universal. The accounts were audited and the money put in bags and properly sealed by the royal scribe and the high priest acting together. Says Stanley: "Confidence was restored, contributions flowed in, the workmen could be implicitly trusted, and the repairs went on at a rapid pace." Nothing was allowed to be spent upon the sacred utensils until the fabric of the temple itself was completely restored. The priests meantime derived their support from the money brought for trespass and sin offerings.

III. Expository.

1. The High Places (1-3).

1. **Jehoash** — called "Joash" in the Chronicles. **Began to reign.** — He was only seven years old at the time, and the eighth king of Judah. As he owed his accession to the high priest Jehoiada, who planned the revolution which placed him on the throne, he submitted to the influence of that loyal and resolute priest during his minority and for several years after. After the death of Jehoiada, the weakness of the king became apparent, and he fell into bad ways, and was assassinated (2 Chron. 24). **Forty years** — several of which were devoted to the restoration of the temple. **Zibiah of Beer-sheba** — known only by her name as the mother of Jehoash. His father was Ahaziah.

The very first act of Jehoiada, in the king's name, was to bind the people to the abolishment of the worship of Baal, and the restoration of the worship of Jehovah. In the excitement of the revolution, the people, in a great mob, flew to the temple of Baal, and tore it down, and killed its priest. Forthwith Jehoiada, in the king's name, re-organized the temple-service, so that His worship, which had been falling into decay through three reigns, might be conducted in a more fitting manner. But the building itself had become ruinous, owing to neglect and the depredations which had been made upon it by idolaters and invaders. The king therefore early directed his attention to its restoration (Todd).

2, 3. **Jehoash did . . . right in the sight** [R. V., "eyes"] **of the Lord.** — In this verse the king's good behavior is limited to "the days of Jehoiada," who died at the age of 130, about the time when the repairs of the temple were completed. Jehoiada's wife was the aunt of the king (she was the sister of Ahaziah). It was she who rescued him from the massacre of the seed royal, and nurtured him with a mother's tenderness during the years of his concealment. Thus the relation of the young king to the high priest and his wife was almost a filial one; he owed to them his life, his education, and his throne. While the good priest lived, the king was preserved from evil counsel. **But** — R. V., "howbeit." **The high places were not taken away.** — They were forbidden in the Law (Lev. 26: 30; Num. 33: 52; Deut. 33: 29), but the people clung to them with a strange fondness. They represented an unlawful attempt to assimilate the worship of Jehovah to the idolatrous rites which they superseded. Quite likely during Athaliah's wicked reign, when the temple worship was suspended, the adherents to the true faith were compelled to resort to the "high places;" and the king may have foreborne to deal radically with an evil which would probably correct itself as soon as the lawful place of worship was restored.

The worship in "the high places" was more or less prevalent in Israel from the time of the Judges. It brought the divine service of Israel into a resemblance of the idolatrous practices of the heathen, who always erected their altars on the tops of hills or mountains, presuming they were nearer Deity and heaven. This sacrificing in high places was not idolatry; they worshiped Jehovah, the true God, on elevated spots, and therefore by the "high places," so frequently mentioned in the following history, we must not understand idolatrous shrines. But even this worship of Jehovah, in such places, was fraught with danger on account of its resemblance to heathen customs. There was danger to Israel that this sacrificing on "high places" might degenerate into heathenish idolatry; and so the kingdom itself was unsafe as long as this state of things continued, for pure religion and appropriate worship of the true God are indispensable supports of a righteous and permanent government (Terry).

2. The Neglected Temple (4-8).

4, 5. **Jehoash said to the priests.** — It is somewhat strange that the king and not high priest is credited with this command. It would seem to have been Jehoiada's special province to take the lead in restoring the temple. **All the money** — reckoned by weight at this time, coinage not having been instituted. **Of the dedicated things** — R. V., "of the hallowed things." The purposes for which money was brought into the house of the Lord are at once specified. **Even the money of every one that passeth the account.** — This rendering, in the R. V., is put in the margin with a slight change, viz., the word "numbering" substituted for the word "account;" and the R. V. reads simply "in current money." The marginal reading refers to the poll-tax, the half-shekel required by law of every Israelite that was numbered, from twenty years old and upwards. See Ex. 30: 13. **The money that every man is set at** — R. V., "the money of the persons for whom each man is rated" (in Hebrew, "each man the money of the souls of his estimation"). The law of "estimation" in the case of any one making "a singular vow" is recorded in Lev. 27: 1-8. **All the money . . . cometh into any man's heart, etc.** — such contributions as might be made towards the repairs of the temple after the priests had appealed to their "acquaintances." **Let the priests take it to them.** — The priests were to turn collectors, and stir up the liberality of the people "in all the cities of Judah" (2 Chron. 24: 5). **Every man of his acquaintance** — R. V., "every man from his acquaintance." **And let them repair** — R. V., "and they shall repair." **The breaches of the house.** — That these "breaches" were serious, that the ruin was extensive, may easily be inferred from the policy and behavior of Athaliah. During the six years of her infamous reign she not only transferred the revenues of the temple to the support of Baal worship, but enriched the altars and house of the latter by sacrilegiously pirating from the former.

The temple treasures had been given away piecemeal to invaders, even by the most devout of the kings, and had been plundered twice over by the Egyptians and Arabs. The temple became a quarry for the rival sanctuary. The stones and the sacred vessels were employed to build or to adorn the temple of Baal, which rose, it would seem, even within the temple precincts, with its circle of statues and its sacred altars (Stanley).

6-8. **In the three and twentieth year . . . the priests had not repaired.** — We do not know at what time the order was given to the priests, but doubtless some time before this, and some commentators date the order in the year of the king's accession. The king had tried to hasten the matter (2 Chron. 24: 4), but without success. The unsightly, offensive "breaches" still remained. **Why repair ye not the breaches?** — The king puts this searching question to Jehoiada and the priests. Their answer is not given. But it is quite easy to understand that, as a consequence of the disorders of the times, the priests themselves were not very energetic, and were not able to collect much more than was necessary for their own support and the current expenses of maintaining public worship. It was not good financiering to appeal for so many objects at once. **Receive** [R. V., "take"] **no more money of** [R. V., "from"] **your acquaintance** — that is, cease further collections for temple repairs. **Deliver it for the breaches of the house.** — Keep separate the money to be hereafter given for this purpose in the manner to be specified, and pay it to the workmen. **Priests consented to receive no more money of the people** — R. V., "priests consented that they should take no more money from the people." **Neither to** [R. V. omits "to"] **repair the breaches.** — They were excused both from the duty of soliciting money and from the responsibility of making the repairs.

The first arrangement, that the priests should take all the revenues of the temple, and should be responsible for its repairs, having proved ineffectual, the priests now relinquished the revenues which properly belonged to the maintenance of public worship, retaining only the perquisites allowed them by the law, and were released from their agreement to make the repairs; and the king now took the work of repairing into his own hands (Todd).

3. The Wise Priest (9).

9. **Took a chest and bored a hole** — done by Jehoiada, at the king's command (2 Chron. 24: 8). **Set it beside the altar** — the brazen altar of burnt-offering in the court of the priests. **On the right side** — on the north side, just within the entrance to the court. A proclamation was made, also, that the people should bring in the temple tax that Moses ordered in the wilderness. **Priests . . . put therein all the money, etc.** — that is, the priests stationed at the door of the court received the money contributed for the repairs of the temple, and deposited it at once in the presence of the giver in the appointed box.

It appears that the chest was locked, and had a hole bored in its lid only just large enough to admit pieces of silver. The contents therefore could not be touched, except by the royal officers who kept the key. It was thus evident to all that the priests could not tamper with the contributions, and that whatever was dropped into the box would be spent for the object for which it was designed. This encouraged the people to give. It is not certain that the priests deserved this suspicion, but it was natural that suspicion should attach to them in consequence of their having taken the revenues for years without having made any repairs; and doubtless there were *some* dishonest hands among them, even as there were among the apostles (John 12: 6) (Todd).

4. The Abundant Treasure (10-15).

10-12. **There was much money.** — "All the princes and all the people rejoiced, and brought in, and cast into the chest," etc. (2 Chron. 24: 11). **The king's scribe and the high priest came up.** — According to the parallel account, the chest when full was taken by the Levites into "the king's office," and there emptied and counted. **Put up in bags** — sealed and labeled. **Told the money** — kept the account of it according to its weight. **They gave the money, being told** — R. V., "they gave the money that was weighed out." **Into the hands of them, etc.** — into the hands of the overseers. **Laid it out** — R. V., "paid it out." **To the carpenters and builders.** — When the workmen are paid, there is no delay about the work. **To buy timber and hewed stone** — R. V., "for timber and hewn stone." Evidently the repairs were very extensive.

We see here a distinct indication of a practice still followed in the East, where large sums of money are concerned, as in the disbursements of the government and in the taxes and tributes paid to the crown. The money is in such cases deposited in long, narrow bags, each containing a certain sum, and carefully sealed with the official seal. As this is done under the authority of the government by responsible public officers, the bag or purse passes current for the sum marked thereon so long as the seal remains unbroken. This custom is so well established in the Levant at the present day that "a purse" has become the name for a certain amount of money thus made up, now usually about five pounds sterling. Bankers and merchants resort to the same expedient when the seal of the firm can be regarded as a sufficient guaranty for the amount contained in the bag (Kitto).

13, 14. **Howbeit** — R. V., "but." **Not made for the house of the Lord bowls of silver, etc.** — But in 2 Chron. 24: 14, it is especially stated that such vessels *were* made of the money so contributed. It seems, however, that not until the repairs were ended was the money so used; in other words, the *surplus* was devoted to the sacred utensils. **But** — R. V., "for." **They gave that to the workmen** — R. V., "they gave that to them that did the work." The refurnishing of the temple with the sacred vessels was not attended to until after the workmen were paid.

There is a curious verbal contradiction between this statement and that of 2 Chron. 24: 14: "They brought the rest of the money before the king and Jehoiada, *whereof were made* vessels," etc. But the two writers are not really opposed. All that the author of Kings desires to impress on his readers is, that the repairs were not delayed by any deductions from the money that flowed in through the chest on account of vessels or ornaments of the house. What became of the surplus in the chest after the last repairs were completed, he does not care to tell us. But it is exactly this, the application of which is mentioned by the writer of Chronicles (Rawlinson).

15. **They reckoned not with the men, etc.** — So fine a reputation did these overseers have for honesty and faithful dealing, that their accounts were not audited. **The money to be bestowed on workmen** — R. V., "the money to give to them that did the work."

But this work has a strange ending. Joash himself in his later years not only favored idolatry, but took from the temple the very treasures he had placed there with the surplus money, and gave them as a bribe to Hazael, the king of Syria (2 Kings 12: 17, 18 (Peloubet).

IV. Inferential.

1. How often does it happen that one is indebted for his correct living to the firm influence of some mentor or friend whom Providence has associated with him.

2. In all commendation of human goodness we find a "but" or a "howbeit."

3. No church can succeed without a careful attention to its finances; "men of affairs," as a rule, make better stewards than do ministers.

4. Giving is a part of worship.

5. The objects for which contributions are asked should be distinctly specified.

6. "When public distributions are made faithfully, public contributions will be made cheerfully" (Henry).

7. "Those that think it is no sin to cheat the government, cheat the country, or cheat the church, will be of another mind when God shall set their sins in order before them" (Henry).

V. Illustrative.

1. EDUCATION NOT RELIGION.

Education doth much cultivate and refine nature; education is a good wall to plant the vine of grace against; but it is not grace. King Jehoash was good as long as his uncle Jehoiada lived; but when Jehoiada died, all Jehoash's religion was buried in his uncle's grave. Have not we seen many who have been trained religiously under their parents, and were very hopeful, yet these fair blossoms of hope have been blown off, and they have lived to be a shame to their friends? (T. Watson.)

2. HEATHEN CHARITY.

I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing a thousand rupees each (five hundred dollars), were placed before him. "What," said I, "are you doing with all that money?" He replied, "It is for my god." "How do you mean?" I rejoined. "One part is sent to Benares where I have two fine temples on the river side, and many priests who pray for me; another part goes to Juggernaut; and a third to Gaza." And thus one native is spending twenty-five thousand dollars annually from his income upon idle Brahmins (J. J. Weibrecht).

3. AFTER JEHOIADA'S DEATH.

The influence which Jehoiada had exercised over Jehoash passed away at his death. The princes of Judah had supported Athaliah in her Baal-worship. The rich and powerful Phœnicia was to the upper Hebrew classes of that day what Normandy was to the court of the Confessor, or Paris, under Louis Quatorze, to the later Stuarts. The worship of Jehovah might do for the common people, that of Baal was the only one fit for the great. While Jehoiada lived, they had stood aloof. At his death they once more raised their heads . . Heathenism once more enjoyed the support of the crown. . . Prophets denounced the apostasy, and among them Zechariah, the son of Jehoiada, now high priest in his stead. He had grown up with Jehoash from childhood, and was connected with him by blood, besides being the son of him to whom the king had owed his throne and his life. Standing in his place at the great altar he condemned the heathenism of the crown and court. Furious at such a public rebuke, Jehoash had the baseness to order him killed where he stood. Such a deed in such a place produced a deep and abiding impression. Even in the days of Christ it was remembered with horror how he fell in the very court of the priests between the temple building and the great altar; and tradition added that the crime was committed on a Sabbath day, and that nothing could efface or dry up his blood. So soon had the king's gratitude to Jehoiada faded away. But the words of the martyr as he died — "Jehovah look on it and requite it!" — were to be terribly fulfilled (Geikie).

OHIO WESLEYAN UNIVERSITY.

The fall term of the Ohio Wesleyan University opened most favorably, Sept. 16. The chapel was well filled at the first exercise on Wednesday morning. Bishop Harris and Rev. Dr. Long, of Robert College, Constantinople, were present and took part in the exercises, expressing their surprise and gratification at seeing so large a number of young people together. Some 550 students are now present, and the number is rapidly increasing every day.

A reception was given to the Ohio Conference on Friday, the 25th ult., and the greatest enthusiasm for the University was manifested. On Wednesday morning, the 30th, Bishop Foster and Dr. Miley were present at the chapel exercises. The Bishop delivered a most interesting address to the students, stating that it was doubtful if another audience embracing so many young men and women in college halls could be found anywhere in our Methodism. Dr. Miley, of Drew Theological Seminary, said the sight was worth a journey from New York to witness.

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For nearly 34 years I have been a victim of Catarrh. I have tried many remedies, receiving little or no relief. I bought one bottle of Ely's Cream Balm and derived more real benefit from that than all the rest added together. You can recommend it as being a safe and valuable medicine. — A. L. FULLER, Danby, N. Y.

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REMARKS. — The Cheese market is reported to be not as buoyant as it has been for a few weeks past; but the recent advance, however, is still retained, and there is a tendency to higher rates on the finest September stock. Eggs continue to move off as fast as received, and prices are very firm; the indications are that higher prices will soon be obtained for fresh receipts. Butter is dull, and prices remain the same. Although Beans have not been very plenty the past few days, there is no real scarcity, and it is difficult to advance prices. There is a good trade in Potatoes, but prices rule low, on account of the recent heavy receipts. The Boston market, as well as the markets of neighboring cities, is well supplied with Apples, and low prices prevail. Pears are in fair supply, and prices take a wide range, as to quality. Grapes continue to arrive freely, which fact prevents an advance from the unusually low prices that have prevailed this season. Cape Cranberries have to be extra nice to bring over $7 a barrel. Quinces are in the market, and choice, clear ones sell at about $6. There is a good demand for choice lots of dressed Poultry, and prices are fully sustained. Onions are in good demand, especially for choice stock. Cabbages are plenty. There is a steady demand for Flour, but prices are not materially changed. Foreign grocery grades of Molasses are quiet and firm. Provisions have come forward with fair liberality, sufficient to hold prices steady during the past week.

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CONTENTS.

PAGE

Original Articles.
A Rainy Day (poem). — Garrison, etc. — Damascus, Syria. — New York Letter. — W. F. M. Society 321
The Gospel Adapted to Man's Moral Needs. — Methodist Book Concern. — Maine Wesleyan Seminary and Female College. — Mission Churches versus Missions. OUR BOOK TABLE 321

The Sunday-school.
Advertisements. COMMERCIAL . . . 323

Editorial.
EDITORIAL NOTES. The Secret of His Power. — Emigrant Missions. EDITORIAL COMMENT. Personal and Miscellaneous . 324

Church News.
To Pastors and Churches of the N. E. Conference. — National Camp-meeting in Georgia. — W. H. M. Society. — Reading Notices, Marriages, etc. — Advertisements . . 325

The Family.
Triumph (poem). — The "Oxford League." — Selected Poems. — Aggressive Christianity. — A September Silver Wedding. — Chirp. THE LITTLE FOLKS. MISCELLANY. Mission Notes 326

Obituaries.
Ministerial Associations. — 1799-1885 — Foxcroft Camp-meeting. — Advertisements . 327

The Week.
CHURCH REGISTER. Reading Notices. — Advertisements 328

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Zion's Herald.

WEDNESDAY, OCT. 14, 1885.

The Scripture which says, "*Grieve* not the Holy Spirit," implies an inexpressible tenderness in the nature of that divine Comforter — a reluctance to resent and punish a wrong, but a sensitiveness to one's wrong doing which makes Him recoil from it, as the sensitive plant shrinks beneath "the touch of a rude hand." Did men, Christian men especially, appreciate the infinite value to them of the work of the Holy Spirit, they would strain every nerve to suppress every thought, feeling, word, and act that grieves Him. They would steadfastly resolve never to grieve the Holy Spirit.

It is both the strength and weakness of that modern socialism which is organizing for war against the established order of society, that it is *atheistic* in its principles. Atheism is its *strength* because it appeals to that depravity in human nature which ever tries, however vainly, to be convinced that there is no God; it is its *weakness*, because in making issue with faith it assails a force which is allied to the Infinite One. And in the approaching battle between organized atheistic socialism and Christian theism, as represented in and around the Christian church, though the struggle may be severe and costly, there can be no doubt as to the issue, provided the church will hold fast to her faith. Faith in the divine Christ is invincible, because all power is in the hands of Him whom it trusts.

The true and faithful pastor will see prosperity in his church, and the prosperity will be in proportion to the extent in which he brings the church into active co-operation with him. Many pastors fail at this point. They are active, diligent, earnest, directing all their energies to their work, and yet see but little, comparatively, done in building up the church and in saving souls. They do not take the church with them. A few are with the pastor, but most, while they may not directly oppose him in his self denying work, yet do but very little to help him in it. Pastors, don't fail to bring your churches into active service with you! It may take special labor and time to do it, but it can be done, and when done, you are in a condition to see great things accomplished for the Lord. The pastors who have seen the greatest results in saving souls, are those who have secured the hearty co-operation of their churches.

In theory no devout Christian questions the unbounded willingness of God to give spiritual gifts to those who seek them. But when he comes to make that theory the ground of experimental faith, how difficult he finds it to bring *his* personal need within the scope of his theory! He can easily believe that God is willing, yea, desirous, to give even Himself to all and every other suppliant; "but," his heart of unbelief asks, "how can He be willing and waiting to give this great blessing to *me?*" His perceptions of personal unworthiness breed doubt, and doubt paralyzes faith. This pushing one's self between Christ's fullness and the vision of faith is a suggestion of Satan, which can only be overcome by steadfast, unyielding, absolute, utter trust in Him whose willingness to save is proportional to the guilt and vileness of the soul seeking to be saved. No man's sin *can* reach the magnitude of God's infinite grace, which is a sweet thought admirably put into verse by Count Zinzendorf where he sings: —

"Thou King of Light! Our deepest longing
Is shallow to Thy depths of grace;
Deep are the woes to us belonging,
But deeper far Thy joy to bless.
Teach us to trust the Father's love,
Still looking to the Son above;
Blest Spirit! through our spirits pour
True prayers and praises evermore."

Some Christians estimate a devotional service by its effect on their feelings. If their emotions were stirred, they say, "We had a good time at the prayer-meeting. It was a precious season." If, however, their feelings were not excited, they say, "The meeting was dull and unprofitable." Such persons seem to think the chief end of prayer is mere personal delight, forgetting that, as a poet sung, —

"Prayer was not meant for luxury,
Nor selfish pastime sweet;
It is the prostrate creature's place
At the Creator's feet."

If, therefore, either in a prayer meeting or in secret devotion the emotions remain like the strings of an Æolian harp when unswept by the slightest breeze, it does not necessarily follow that the praying was profitless. The end of prayer is to bring the will of the suppliant into harmony with the will of his Lord. Usually, but not uniformly or necessarily, the communion with God which leads to this submissive state is accompanied with the sweet activity of the affections. But such feeling is the seasoning, not the end, of prayer. If, therefore, the suppliant be conscious of sincere desire for the blessing he asks, and if he rise from his devotions with an increased determination to do and to suffer all his Lord's will, he has truly prayed and has reached the true end of prayer. He is brought nearer to God, he has become a better Christian, and is, therefore, richly profited through his prayers. Let him rejoice over this gain, and a fountain of gladness will soon swell his bosom.

THE SECRET OF HIS POWER.

Mr. Moody drew to the services he conducted in Lynn, very large audiences. Perhaps the most remarkable gathering was at the meeting when all were admitted by tickets, and these were only given to those who were not accustomed to attend religious services regularly. On this occasion there were two thousand present, almost equally divided between the sexes.

Lynn has an able ministry, learned, eloquent and spiritual. It has beautiful and commodious churches; but the regular services of public worship conducted by these ministers do not attract these crowds. How shall we account for it?

First of all, Mr. Moody is one of the singularly-endowed men of the people, whom God, from time to time, raises up and sends forth with a special message for the hour and for the audiences he addresses. His homely, uncultivated language — the medium of daily communication among the people — coupled with his special endowment of sanctified wit and humor, at once touches the common heart and secures a ready response. His whole service is translated into these popular symbols. The singing is of, and by, the people — popular melodies that all know, but into which the evangelists pour a full tide of earnest devotion. The prayers are short and real supplications to a present Being, in expectation of certain results, uttered in the simplest and most childlike terms. The Scripture is read as if it were a fresh communication from heaven, with homely but eminently practical and impressive comments and personal applications. The sermon is a familiar talk with real men and women whose moral condition, difficulties and temptations, the speaker well knows from the well-remembered experiences of his own. His illustrations are picturesque and pointed incidents from the Bible, about the authenticity and inspiration of which the preacher has not the slightest doubt. Constantly he relates actual, and sometimes exquisitely tender and moving, real incidents which have occurred in his ministry. He rarely attempts an argument in proof of revealed religion and its great truths, but takes them all for granted, and appeals, with manifest sincerity and earnestness, to the common convictions of the human heart, with the confident belief that the Holy Spirit is effectually following and confirming his message as it falls upon the ears of his hearers. All this makes the occasion an attractive one to those who are not drawn to the more artificial and cultivated exercises of the sanctuary; and their uniqueness, naturalness and native power, in addition to the manifest Presence and benediction of the Holy Spirit, render these services a delight to Christians who do also enjoy the stated and more cultured efforts of well-trained and devoted ministers.

And this suggests what is not to be overlooked in this estimate of successful preaching by evangelists. Its occasionalness and limited period of enjoyment have not a little to do with the crowds that flock to its hearing. The regular ministry can be heard at any time, but the evangelist tarries only for a short time. He is widely and warmly (and properly) advertised, in order that he may accomplish much in a short period. All the churches in the vicinity are called upon for their aid and sympathy. All the human appliances to reach the eye and ear of the multitude are set in motion. Curiosity is awakened by the wide publication of the incidents attending the services. Every one wishes to see for himself the occasion of so great an excitement. Were the services to continue year after year, the novelty would wear off, and while such a consecrated man as the evangelist would not fail to continually accomplish good, and would be felt as a quickening leaven throughout the community, the uniqueness of his ministry would pass away, and the extraordinary size of his audiences would be seriously diminished.

There is another consideration entering into this short and powerful evangelizing movement. Many years ago one of the most polished and popular of the Congregational ministers in New England said to the writer, as the reason for his accepting a call to a church in New Jersey, after an eminently successful five years' pastorate here, that he was conscious of having used his best topics to awaken religious convictions so often that he could not make them as impressive to his hearers as at first. They had become used to his modes of presenting truth. His most vivid illustrations and moving themes had been presented so many times, that he was conscious of loss of power from this reason in his ministry. His popularity had by no means waned. His congregations were large, but he longed to reach a new audience, where he could take up the fundamental truths of the Gospel and urge with all the freshness and vividness of his first presentation of them. Mr. Moody has no others. He never falls back upon continued discourses upon special topics, or extended expositions. He has a series of subjects immediately relating to evangelistic work — the natural state of the sinner, the divine plan of salvation, the work of the Spirit, the application of the Word, the temptations of saint and sinner, the marks of the new birth, etc., with a few sweet sermons upon Christian experience and the beatitudes of heaven. These discourses have been enriched by years of ministerial experience. They are always fresh even to himself, because his audiences are entirely changed. Like Whitefield, he preaches these admirable, direct, illustrated sermons over and over again, improving them all the time. His disciples and imitators follow his example with diminished powers, and you are quite sure to hear his text, and even his development of it, and the illustrations he has used, as younger evangelists start out in their several missions. This sifted body of effective discourses, limited in number, covering the very vital points of the Gospel, gives the ministry of the earnest preacher a power that the regular clergyman, in his long-continued term, cannot hope to attain.

But we must not overlook the very evident fact that the divine forces are working with this eminent servant of God. The Master is manifestly with him. He makes upon us all the impression of self-forgetfulness, the absence of selfishness and worldliness, and an utter consecration to God and His work. He places himself, with such talent as he has, in the divine hands. He convinces his hearers that he is not seeking praise, or position, or earthly reward; he is seeking simply to save men from a ruin which he vividly realizes, and to point them to the only open door of hope and salvation. This of itself is the most convincing apology for the Gospel. He could present no argument more confirming. His deep emotions awaken the convictions of his hearers, under the blessing of the attending Spirit, and men are moved to the Prodigal's resolution and to the Publican's prayer. Let us pray to God that more of such men may be thrust out into the great vineyard, while we continue in our own appointed places to avail ourselves, as far as possible, of the lessons of their example, and to consecrate our own abilities and opportunities to His service.

EMIGRANT MISSIONS.

We are glad to perceive a growing desire among the Germans to follow their emigrants to their places of destination with humane and Christian advice and aid. One great complaint of the German nation in regard to emigration is the loss of brain and muscle, and even fighting power, caused by the steady stream of humanity towards this country.

They have tried in vain to prevent it by counsel and by force; for in some of the German lands it has been necessary to obtain permits to leave, and especially to have performed a certain amount of military duty. But all these obstructions have amounted to but little, for if the emigrants cannot depart openly, they will do so surreptitiously. And in the same way it has been impossible for the German government to continue any other control than that of love and attachment to the Fatherland, rather than to any dynasty or government.

Feeling, therefore, that no other labor than that of love can be of any avail, and also well convinced of their Christian duty to their fellow-countrymen, German Christians are setting on foot certain measures to secure the continuance of a religious influence among those at least who were connected with Christian homes abroad. Had this feeling existed or been created and cherished a good many years ago, we should now not have so much reason to complain of the unchristian character of the many who now settle down among us and help to fill the measure of intemperance and unbelief.

A few figures may show the immense field for the work: Last year nearly 200,000 persons left the ports of Hamburg and Bremen alone for the United States. The present year the number is somewhat less, though still very large. Emigration has its ebb and flow according to the business and financial activity of our country; for our different conditions are known and felt to the class of emigrants from the frequent communication now afforded by mail to all parts of the Old World. These streams come from all sections of Germany, and are composed of very different elements at home. A goodly portion come from the Protestant lands, though large numbers are Catholics from Bavaria and other parts of Catholic Germany. The Protestants are naturally largely from the Lutheran ranks, though many are from the Reformed churches, and too many, alas, from the indifferent or free-thinking classes. The Lutheran organizations of Germany seem now to be making the greatest effort to retain their own flock in the first place, and exert a Christian influence in the second place. At the ports of departure they find many greatly in need of sound advice for both soul and body. These are helped in making their passage contracts so as not to be imposed upon, and in their purchases so as to supply their wants wisely and cheaply. As soon as this task is performed, or indeed before, inquiries are made as to their social relations, and especially as to the Christian privileges they have enjoyed. Useful and attractive books are given to them, and especially a Bible to be their *vade mecum* in a foreign land.

If they have no plan or fixed place of destination, they are advised and directed, and great care is observed to send them somewhere to find a Christian minister to welcome, instruct and guide them. That they are sent to Lutheran communities by Lutheran missionaries is wise and reasonable, as in this case the obligations are mutual, and the wanderers will be more likely to be kept within the fold where they belong. Special agents on this side of the water are ready to receive and welcome with good advice, so that they may not be strangers in a strange land open to the wiles of the vicious or the imposition of the unprincipled.

The influence of this good work is already felt among us. No one familiar with the scenes at Castle Garden, a few years ago, contrasted with the order and care of the present day, can help being pleasantly struck with the difference. Now it is almost an exception to find emigrants from Germany who have not a fixed destination and purpose; a few hours, in many instances, after they have landed, they are on their way to the goal they have sought in coming. Comparatively few of them stop in New York or the East. They hasten to the great West, to join communities of friends, relatives, or at least fellow-countrymen. We hope that this good Christian work will grow.

EDITORIAL COMMENT.

The editor of this paper was invited to preach the sermon at the dedication of a house of worship in West Groton, Mass., last Wednesday. This village has been connected with Ayer Junction, and a minister from the Conference has supplied both preaching places. Worship is held in a hall in Ayer, and had a very incommodious room heretofore for its services in West Groton. This year one of our enterprising and devoted young men, Rev. H. G. Buckingham, has been the pastor of the circuit. There is no church edifice in West Groton. The church members, of various orders, are connected with distant bodies. The village is small, and there was little wealth that could be summoned in aid of a new religious enterprise. The neighbors met together and opened a subscription which proved much larger than their anticipations. And now they have a beautiful church, of the Queen Anne style, neatly furnished, seating three hundred when crowded, with a pleasant toned bell, and without debt. No separate church has been organized, but they heartily invite the Methodist ministry and enjoy its forms of service and administration of the ordinances. The ritual of the church was used as the form of dedication. The house was filled on the occasion. The Congregational, Baptist and Episcopal ministry were represented. Rev. Bros. Gould and Ichabod Marcy, with these brethren from sister churches, assisted in the exercises of the occasion. Everybody seemed to feel that the neat little chapel was a great benediction to the village. We trust a blessed revival of religion will show that the divine seal is set upon the enterprise.

To the grief of the citizens of the State, and with their universal respect and esteem, ex-Governor Thomas Talbot died, at his home in Billerica, last Tuesday. He had been sick but a short time, and the public had hardly realized that his disease could have a fatal termination. He was a noble man, of sterling principles; a successful and honorable manufacturer, respected by all whom he employed; a public-spirited citizen, called to the Legislature and to the highest chair of office in the State, and discharging his public duties with great ability and strict integrity; a friend of every true reform, a hearty prohibitionist, and ready with a generous and sympathetic response to every worthy claim of a suffering person, or deserving cause, upon him. Gov. Talbot was born in 1818 in Cambridge, N. Y., the son of an excellent Irish weaver. He enjoyed the training of the public schools, and the tuition of the academy at Cummington, Mass. He was an eager student, and continued his studies throughout his life, keeping abreast of the thought of the hour. His father died when he was a boy, but God had given him a noble mother, vigorous in intellect and a devoted Christian, loved and respected by her children and all who knew her. She was for years an honored member of the Methodist Church in Williamsburg, Mass. A few years since the ex-Governor placed $2,000 in the hands of the trustees of the New England Conference as a fund, the interest of it to be devoted to the benefit of the church in Williamsburg, in memory of his revered mother. After a thorough apprenticeship to the manufacturing business, working in several places in the State, with his elder brother he commenced manufacturing for himself in Billerica, where from a small beginning these enterprising and very skillful men built up a large and remunerative business. Mr. Talbot has held his relation to the Unitarian Church, but has been a hearty supporter of every Christian and philanthropic enterprise, and always had a very warm side to the church of his mother, very often attending upon her services. The State loses one of her best citizens in the death of Hon. Thomas Talbot.

The Matriculation Day exercises of the School of Theology of Boston University were held in Wesleyan Hall on Wednesday morning, Oct. 7. President Warren conducted the opening services; the Scriptures being read by Prof. Mitchell, and prayer offered by Prof. Townsend. The sacrament of the Lord's Supper was then administered by President Warren, Profs. Sheldon, Mitchell and Buell, Drs. Thayer, Twombly and Clark; all the students, together with the ministers and visiting friends, partaking. This was a season of solemn and tender interest.

President Warren then referred to the unusual fact connected with the day, in that two Professors were to be inaugurated. He gave a brief sketch of the graduating class of ten years ago, and the honorable record already made by its members, culminating in a beautiful and appropriate reference to the devotion of Prof. Buell to the study of New Testament Greek, who was then introduced as the new professor in that department. An exceedingly interesting and spicy inaugural address was delivered by Prof. Buell, who announced as a sort of text, the question of Claudius Lysias to Paul, "Canst thou speak Greek?" He accepted the statement of Wesley in the Discipline, "You have nothing to do but to save souls;" but held strongly that precisely for that reason all our preachers should know Greek — the work of saving souls depending upon intimate acquaintance with the Word of God, and a thorough understanding of the words of the Saviour and the apostles requiring knowledge of Greek. The excellence of translators and commentaries was admitted, but it was still held that there were many advantages in knowing Greek — that, in fact, the best commentary on the New Testament in English is the New Testament in Greek. Some forcible illustrations were given of the untranslatable character of many Greek words, requiring the student to get inside of the language in order fully to grasp its meaning. Greek scholarship infuses new life into the sacred page. It enables a minister to speak with confidence. Without it, he may be in danger of following the example of King James' version, and putting down his italics where the original has nothing. Greek scholarship adds strength to one's conviction of the inspiration of the New Testament. It gives great advantage, too, in understanding the relations of Scripture teachings. The preacher needs to be able to give firstly and secondly to enable the people to understand or even tolerate thirdly. Knowledge of Greek makes the details of a section simpler; errors in exegesis very natural to one who reads only English are impossible to a Greek scholar; the Greek indicates logical and chronological sequence, in its very structure, far better than English. The question, "Is such scholarship possible to the ordinary Methodist preacher?" was then attacked, and it was forcibly argued that the busiest pastor can acquire practical scholarship, and find all his studies immediately useful in his pulpit, prayer meeting and Sunday-school. The address was full of brilliant flashes, and was listened to with absorbed attention and evident satisfaction.

President Warren, then, in very happy terms, gave a brief description of the past life of Prof. Cramer, and his providential preparation for the chair of didactic and systematic theology, and introduced the Professor. Dr. Cramer announced as his theme, "The Influence of Theology on Science and Philosophy." He held that theology has made the world intellectually richer, and combated the idea that there is a necessary conflict between science and theology. Science and philosophy are compelled by logical necessity to accept many of the conclusions of theology, such as, the supernatural origin of the universe — the genesis of matter, of life, and of spirit; that the powers of matter and of mind alike are the result of a personal, individual will. Science, reason, conscience and sense alike demand a personal God. The admission that everything is governed by law, since law is and must be a method of action, implies a law-giver, a person who is acting through this method. That living, acting, thinking man is a production of dead, inorganic matter, is a philosophical absurdity. Theology has also had a great influence upon history. It has introduced a true theory of history, by which history may be regarded as a theodicy, justifying the ways of God to man. It has taught humanity the brotherhood of man. Where the Greeks saw only barbarians and the Jews saw only Gentiles, Paul saw brethren; and that which Plato and Aristotle and Socrates had not conceived, was taught by the Jew who was the foremost apostle of Christianity. The truth in Christ is making man free. In a fine summing-up of the conclusions reached in the address, the Professor showed how thoroughly theology had upset the pantheistic philosophy of Hegel, and had shown the necessity of a personal, intelligent God, to meet the testimony of science, philosophy and history, and of man's own consciousness.

The address was logical, incisive, earnest and devout, and met with hearty response in the minds and hearts of the hearers. The exercises closed with the doxology, and the benediction by Dr. Sherman. The prevailing impression was, that the Theological School had been greatly enriched in its faculty by its late additions, and that no institution in the country offers better opportunities for the theoretical and practical training of young ministers than the school connected with Boston University.

The New York Century Company has just issued from its press, "The Story of the Life of William Lloyd Garrison, Told by his Children," in two handsome octavo volumes of 522 and 480 pages, on thick calendered paper, with twenty-seven fine illustrations — portraits, and scenes in the life of its subject, with portraits, also, of some of the leading associates with the great reformer in the antislavery discussion. These are formidable volumes to be issued as the story of one human life, but they are far more than this. This life formed a conspicuous portion of the most portentous era in the history of the Republic. No one can question the right of Mr. Garrison to stand as the most important figure in the great antislavery struggle upon this continent. His life could not be adequately written without a full history of American slavery, its intimate and perilous relations with our government, our churches, and our social life. The early pages of the first volume give a very interesting account of his lineage, parentage, early life, his tender filial affection, struggles with poverty, education, essays in various forms of business, the eventful connection with the press, and his first introduction to the discussion of the question of slavery. The pronounced religious convictions of Mr. Garrison are clearly set forth, and his reverence for the Word of God, the holy Sabbath, and the Christian Church. It is evident, however, that the filial writers, who amply honor their father's memory, and, without undeserved eulogy, present an adequate record of his noble character, his devout spirit and his heroic, self-sacrificing life, have little sympathy with these early "orthodox" religious opinions, and give the Christian Church little credit for its influence in securing great public reforms. "No one," they say, "now aiming to effect a great moral revolution would consider it indispensable to yoke the churches to his scheme, or to prove its legitimacy by chapter and verse from either Testament .... The antislavery agitation possesses peculiar interest, as probably the last great reform that the world is likely to see based upon the Bible and carried out with a millennial fervor." Certainly our Christian women of the great temperance reform will be far from accepting such an affirmation as a present fact or probable prophecy.

The life of Mr. Garrison during the momentous quarter of a century before the civil war is told by himself in letters, diaries, editorials, and world-famous documents. The critical chapter, involving his relation to noted leaders in the church, entitled, "The Clerical Appeal," to which some of us, who have vivid recollections of that period, turn at once, presents very fully and fairly, from Mr. Garrison's point of view, the facts in the case, so that the candid reader can readily judge for himself the merits of the discussion. The question certainly was not a simple one at this time. It was not merely bondage or freedom; it involved church organization, civil government, the right of personal resistance, and woman's suffrage. The war and the progress of events have placed these questions in a different light, and changed amazingly the convictions of good men, as well as public opinion. In making up the final history of this period, the lives and records of those who honestly contended against some of the opinions of Mr. Garrison must and will be candidly weighed. There were two Mr. Garrisons — one was a man of striking and saintly figure, of extraordinary self-command, of moving, if not flowing, eloquence, gentle and reverential in address; the other was the editor and writer, his thoughts on fire, his pen a flame, and his ink a scorching fluid. No Hebrew prophet denounced his foes in more terrible sentences, or wrote against them more fearful indictments. In the last portion of his life the first Mr. Garrison only remained among us, respected, reverenced and beloved. Outside of the bitterest controversial period, the story of his persecutions, his imprisonment, his mobbing to the ineffaceable disgrace of Boston, the attempts at his life, his beautiful home relations and affections, with such incidents as the now almost inconceivable barbarities developed in the story of Prudence Crandall, in Connecticut, will afford a dramatic and powerful interest to all readers of these volumes. An adequate review can only find space in our quarterly periodicals. We need not commend the work to our intelligent patrons. It will be generally sought for by all desiring to know the history of the downfall of slavery, and the intellectual, as well as physical, struggles that preceded it.

Personal and Miscellaneous.

There was a mistake in the announcement last week of the date of the next meeting of the Historical Society. It is to occur on Monday afternoon, the 19th, instead of the 15th.

Dr. Butler's long-looked-for volume, "From Boston to Bareilly and Return," is just ready to be issued from the press of the Book Room. It has been somewhat delayed by the constant services in the lecture-field for missions of its honored author. Its appearance will be heartily welcomed.

Hon. C. D. Wright, chief of the State Bureau of Statistics, has completed the census of the Commonwealth, and finds 1,941,465 inhabitants — an increase, since 1880, of 158,380. Of these, 932,429 are males, and 1,009,036 females. The growth of the State has been as great during the last thirty-five years as during its whole history up to 1850.

The publishing office of the *Morning Star*, the ably-conducted organ of the Free Baptist denomination, which, from its commencement, has been issued from Dover, N. H., has been removed to this city. Henceforth it will bear the name of Boston for its office upon its front. We heartily welcome our friendly *confrere*. The *Morning Star* is an exchange we always examine. It is well-arranged, and its various departments are conducted with much skill, while its editorial contributions are always eminently sensible, seasonable, spirited and spiritual. We trust the new movement will be attended with increased prosperity.

The next monthly meeting of the New England Methodist Historical Society promises to be one of special interest. It will be held in the Society's room, 21 Wesleyan Building, on the 19th inst., at 2.30 P. M. Rev. W. J. Hambleton will read a paper on the "Life and Labors of the late Rev. David Niles Bentley," of Norwich, Conn., one of the most remarkable men in the ministry of our early Methodism. It is also expected that Dr. Dorchester will read a biographical sketch of the late Dr. Latimer of the Boston University, on the occasion. The room will be open to all.

Dio Lewis continues the publication of his unique periodical, entitled *Nuggets*. The October number is filled with short, direct and excellent suggestions upon subjects relating to hygienic and sanitary matters. Drink, tobacco, food, climate, camp-life and cholera, with scores of other themes, are presented in a manner to attract attention and to be remembered. Published at 69-71 Bible House, New York. $1 a year.

The Malden *City Press* of Oct. 1 publishes on a special sheet, printed on fine book paper, with numerous and excellent illustrations, a full account of the very interesting services held at the dedication of the Converse Memorial Library Building. There are portraits of Hon. E. S. Converse, his wife, and his late lamented son, Frank Eugene, in whose memory this noble monument is erected. No more worthy use of wealth could be found than this generous establishment and endowment of an institution which will perpetually bless the city and keep the name of the giver in lasting remembrance.

Dr. Hovey, of the Newton Theological Seminary, in an interesting article in the *Old Testament Student* for October, upon the meaning of Sheol in the Old Testament, as used by the revisers, adds, at the close of the paper, his opinion of the revision: "We desire to say that, as far as we have been able to examine this Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing everywhere to a more correct view of the original text than could be obtained from the common version."

The very forcible and eloquent discourse of Rev. Dr. Howard Henderson, delivered before the Jersey City Law and Order League, in the Palisade M. E. Church of Jersey City, last June, has been published in a pamphlet form by the League for general circulation. The subject is, "Sunday as a Holiday and as a Holy Day." The Doctor speaks in no uncertain tones, but lifts up his voice in vigorous denunciation of the Sabbath-desecrating tendencies of the day. The tract should be widely circulated and read, and its suggestions considered, or it will soon be too late to attempt to save our cities from a "continental Sabbath."

Rev. Howard C. Dunham, for forty-six years an honored member of the New England Conference, and for nearly fifteen years connected with the American Peace Society as its office agent and secretary, retired August 1, at the age of 73, on account of impaired vision. His friends and co-workers in the Peace cause have sent him a cordial testimonial expressing their regret at his enforced retirement, their appreciation of his Christian character, prolonged and successful labors, and consecration to the Peace cause. This testimonial was accompanied by a pecuniary gift of over $200 spontaneously contributed by persons of eight Christian denominations. It was a deserved tribute to a worthy man and honorable to the generous donors.

The daily *Herald* of this city refers to an official report, said to be made to the United States Minister at Lisbon and forwarded to our government here, to the effect that fifty persons — men, women and children — from this country, under the care of a Methodist Bishop, had landed on the west coast of Africa entirely destitute, and had become a public charge upon the local government of Benguela; that they called themselves Methodist missionaries, and came to teach the natives the arts of civilized life and the Christian religion. The account goes on to say that a tract of land was given to them on which to make a permanent settlement. This, of course, could not be Bishop Taylor's company. They have not suffered for adequate provision, have bought what they needed, have been made entirely comfortable, and most of them have advanced into the interior hundreds of miles. Another, independent company, we believe, left Brooklyn, upon an entirely different basis — trusting in Providence and living by faith in a divine support. These certainly are not disciples of Bishop Taylor. The reporter has mistakenly coupled the two together.

We understand Dr. Vincent is to visit Maine, and has placed himself in the hands of Rev. George D. Lindsay, of Auburn. Bro. Lindsay has arranged to have him in Auburn, Augusta, and Portland. Saturday and Sunday, Dec. 12 and 13, are still open dates. Applications must pass through Mr. Lindsay.

Our Maine correspondent, in his kind allusion to our friend, Rev. Dr. Westwood, whose resignation of his pulpit has been announced, was in error, as we have been informed, in saying that the Doctor had returned to the M. E. Church. The latter portion of the announcement has not yet been consummated.

Rev. J. O. Peck, D. D., one of the most popular of our lecturers, as well as able preachers, has prepared for his wide field of patronage two new lectures — "Chinese Gordon, England's Latest Hero," and "Gen. Grant, America's Greatest Hero." With such topics and such a lecturer no audience can fail both to be interested and profited. They have already met the enthusiastic applause of delighted hearers. Dr. Peck's address is New Haven, Conn.

Rev. A. W. Seavey, whose lectures upon the Old World have been very acceptable wherever delivered, is now in charge of the church at Nahant, Mass.

Dr. Samuel F. Upham has made a short Eastern visit. He was called to aid in the reopening of the Central M. E. Church, Taunton. The day was a blessed one for the church. Bishop Foster preached in the afternoon and Dr. Upham in the evening. All the indebtedness upon the church was raised.

The *A. M. E. Church Review* for October comes with a fine list of subjects and with writers that honor themselves and the periodical to which they contribute. Rev. Dr. E. W. Blyden has an excellent *résumé* of the "Life of Lord Laurence." Dr. Alex Crummell insists upon "The Need of New Ideas and New Aims for a New Era." Archibald Johnson has a paper upon the Congo; Rev. B. F. Lee upon "Our Theology." Rev. Francis Grimke naturally, but earnestly and reasonably, complains that colored men are crowded out of the faculties of colored schools. Prof. Cook writes upon "Early Discoveries in Africa." Prof. Delancy gives a poem entitled "Woman's Lament." Frazelia Campbell has a good paper upon "Tacitus' German Women;" Dr. Welsh upon "The Value of a Ready Pen." A West Indian gives notes upon these islands. Prof. Johns sings of the "Border Land;" and H. H. Herbert tells of the "Colored Department of the New Orleans Exhibition." The editorial chapters are ably sustained as heretofore. By a slip of the pen the editor gives Pollock credit for Cowper's poem of the Sofa.

Rev. W. A. Luce writes from Attleboro, Mass.: —

"I am prompted to say that your editorial in this week's HERALD on 'More Talk than Consecration,' might well form the basis of a mighty uprising of an organized movement to bring this world to Christ. Simple forces utilized, simple laws obeyed, seem to underlie every great revolution and reformation. Consecration may be a simple thing, and we may be called fanatics who leave all to follow Christ, as Judson and Cox did, and yet the world is suffering for just this. The churches as at present working seem to fail. What shall be done? Will Methodism fail to save the poor, etc.? Do we need another Wesley to organize another movement? Or will Methodism do as Bishop Foster exhorted her to do in his great sermon in Baltimore? Will she arise, put on her strength, and hasten the coming age? I feel deeply on this subject. We have great issues in this country, and temperance is one of them. They have their organs for the purpose of keeping the matter before the public attention. I wish the Methodist Church would drop every other side issue, and make this matter of consecration to God to save men according to His plan and will a living issue. The world awaits some such consecration on the part of the intelligent and pious men of the church. We need another Salvation Army stripped of much that cripples the present one, led by the ablest men of the church. Laugh over what I've said, if you please; say I'm a fanatic on this question; declare it to be impracticable and all that; but I tell you something must be done. Your exhortation to preachers and people to surrender themselves to God, is good, but I fear they will not do any more than they have in the past."

The *New England Historical and Genealogical Register* for October has a fine steel portrait of the late Mr. William S. Robinson, whose noted *nom de plume* of "Warrington" was found at the bottom of the best political letter-writing of his day. His widow, who was his biographer also, gives an interesting sketch of his life in this number of the *Register*. The crowded pages of this issue are filled with carefully-gathered genealogical tables and sketches of the noted dead connected with the past history of New England, and a large amount of historical miscellany.

Christian Thought for September and October contains the able anniversary address delivered by Rev. Dr. C. F. Deems before the Institute of Christian Philosophy, at Asbury Park, N. J., last July. The other papers are: "Primeval Man," by George D. Armstrong, D. D., of Norfolk, Va.; "Ethics and Religion," by Rev. Wm. DeWitt Hyde, president of Bowdoin College; "The Summer Schools of 1885," by Mr. Chas. M. Davis, and editorial miscellany. To clergymen this periodical is sent for $1 50 a year. 4 Winthrop Place, New York.

The *Andover Review* for October has a paper from Prof. Torrey upon the "Théodicée of Leibnitz." Hamilton A. Hill gives an interesting antiquarian contribution upon "The New England Company," established in England as early as 1661. Rev. Dr. Barrows writes a suggestive article upon the modern movements of professedly Christian nations as affecting the progress of a spiritual Christianity. Dr. F. H. W. Stuckenberg gives a valuable paper upon the present "Religious Condition of Germany." The editorials consider "Progressive Orthodoxy," "The Christian," the 75th anniversary of the American Board, and "Uncle Tom's Cabin." The book reviews are valuable, Prof. Bowne giving an appreciative one upon Herman Lotze's "Microcosmus."

Archdeacon Farrar, the eminent English divine of Westminster, is to give two lectures in Tremont Temple, Boston, on Nov. 4 and 5; subjects, "Dante" and "Browning." He will give no others. The single tickets, with reserved seats for each lecture, are now for sale at the Temple. A beautiful and accurate portrait — nearly life-size — of this distinguished clergyman, is on exhibition in the window of Cupples & Upham's corner bookstore.

Last Sabbath was the crown of the year. We were permitted to enjoy it in the busy manufacturing town of Webster, Mass. The air was invigorating, the forests around the town and the beautiful shade trees within it, were dressed in their richest colors, just before laying aside their summer robes. The ladies of the Methodist Church dressed their pulpit and platform with the spoils of these autumnal forests, and a wonderful scene of beauty it made. The large church edifice of our denomination in Webster was well filled for the morning service — a very grateful sight to one accustomed to see much smaller bodies of worshipers. In the evening it was crowded to its utmost capacity; a union Sunday-school meeting of the Congregational, Baptist and Methodist societies being held in it. Any pastor may feel happy to have his name read off to this church, and a happy man is Bro. Knox who enjoys this privilege the present year. He finds a delightful rest from debt-paying labors in which he has been engaged of late with such good success. His pulpit labors and pastoral work are well appreciated in his present charge. The day will long remain as a bright spot in our memory. The pleasure of the visit was greatly enhanced by the ample courtesy of our host and hostess — Hon. C. C. Corbin and his accomplished wife. In addition to the comforts of their beautiful home, we had on Saturday a charming ride around the town and to the extended and attractive lake in the vicinity with its unpronounceable and unspellable name. We heartily wish, in behalf of this excellent country church, a great spiritual work the present season.

Owing to the unusual pressure upon our columns this week, a large amount of the regular church news from our correspondents is deferred till the next issue.

To Pastors and Churches of the N. E. Conference.

Dear Brethren: Among the several collections annually ordered by the church, there are none, we are sure, which more directly and warmly addresses your sympathies, or commands your more hearty support, than that which is designed to aid and comfort our aged, disabled, and indigent ministers and widows of ministers. As directed by the Conference, the Preachers' Aid Committee, before whom the circumstances and pressing necessities of each applicant annually come for review and investigation, the presiding elders uniting, appeal to pastors and churches in behalf of the claims of these worthy poor. General benevolence is well pleasing to God; but the apostle charges that we "remember especially those who are of the household of faith;" and may we not add *more* especially those who have laid their lives upon the altars of the church?

Only such receive help as are in real need; and often that aid is so scant from lack of funds as hardly to keep the wolf from the door. Some of these claimants — aged, infirm, and wholly without means — are entirely dependent for subsistence upon what they receive from the Preachers' Aid Society, and but for which absolute want and suffering would be inevitable.

Forty-four ministers and widows of ministers have been aided by the Society the past year. No cause more worthy or just can claim the benevolence of our people. Will the pastors see to it that in every charge this cause is properly presented to the people? And may we not hope that responses shall come commensurate with the importance of the cause? As the treasury is in pressing need, will not the churches, this year, increase their contributions, at least meeting, if possible, their several apportionments for this object? We trust it will be done.

C. N. Smith, Chairman.
J. H. Mansfield, Secretary.
J. W. Lindsay, L. R. Thayer, D. Dorchester, N. Fellows, Presiding Elders.

NATIONAL CAMP-MEETING IN GEORGIA.

"The Gracewood Camp-meeting Association" is an incorporated company similar to many in the North, whose object is to build up a summer resort with camp meeting privileges. The tract purchased by them is located on an elevated sandy ridge, some eight miles from the city of Augusta, Ga., formerly occupied as a district camp-meeting, and noted for its healthfulness and other sanitary advantages. This Association extended a very earnest invitation to the National Camp-meeting Association to hold a camp-meeting on their grounds during the present autumn. This invitation was accepted, and the meeting was announced to open on the 3d day of October. An urgent invitation was sent forth from the local association through the National Association, to all friends of holiness throughout the country to come to this meeting. An invasion from the North, the East, and the West, "five thousand strong," was courageously challenged as a means of destroying national prejudice, and of promoting "the unity of the spirit in the bonds of peace." For be it known that Christian holiness, as defined and explained by John Wesley, is now receiving such acceptance in the South as never before, and is confidently believed by many of the leading minds of the South to be God's method of recruiting and cementing the sections so disastrously dissevered by the war of the Rebellion. They believe, furthermore, that the spread of Christian holiness means the total overthrow of the rum power which has exercised such a blighting tyranny over the material interests of their fair land; turning the sunny South into a land of social degradation and ruin. So the better classes of the South, the Christian men of brains, of social position, of wealth, of influence, of piety, are turning their eyes confidently to "the hills whence alone," as they believe, "help can come," and are crying unto God for deliverance from the many ills for which "holiness unto the Lord" is the only antidote. Hence this invitation to the National Association was backed and endorsed by the leading citizens of the State of Georgia, and of adjoining States, without regard to sect or party, though the ministry and membership of the Methodist churches were specially prominent in this movement.

As the time announced for the meeting approached, it became apparent that the grounds belonging to the Campmeeting Association could not be prepared in season for it to be held there; so the committee having the matter in charge, determined to hold the meeting in the city of Augusta. An immense tent 180 feet in length and 100 feet in width, compactly seated with chairs and backed seats prepared for the tent, and so arranged as to most perfectly utilize the space, with an elevated platform for the choir and speakers, was pitched in an open lot in the heart of the city, and easy of access from every direction.

The first service was held on the afternoon of Saturday, the 3d inst., the day appointed for the meeting to commence. Revs. McDonald, Gill, Watson, Gorham, Smith of the Philadelphia Conference, and other members of the National Association, were already on the ground, with a goodly force of helpers from the New England and other State or local holiness associations. These brethren from various and widely scattered parts of the country, had been received and welcomed by the several committees and by the people with a cordiality and heartiness which accorded perfectly with the traditional generosity and hospitality of the South. Gen. C. A. Evans, successor to Stonewall Jackson in the Confederate army, now a leading minister of the M. E. Church, South, and pastor of one of the churches in Augusta, takes the lead in this movement, and with an efficient corps of assistants, does all in his power to make the visitors feel at home, and to make the meeting successful.

Of the meetings thus far, I can only say, at present, that they have opened very auspiciously. The attendance is large, from many States of the Union, the tone of the gathering is of the best, and already the city is being profoundly stirred. I hope to report more fully in the next issue.

J. Livesey.

Augusta, Ga., Oct. 6.

WOMAN'S HOME MISSIONARY SOCIETY.

The annual meeting of the Woman's Home Missionary Society of the New England Conference was held in the Mt. Bellingham Church, Chelsea, Monday, Oct. 5, and was well attended. Mrs. Rev. V. A. Cooper presided. Reports were received from the corresponding secretary, Mrs. Prof. Johnson, and others, showing encouraging progress of the work during the year. An interesting address was delivered by Rev. J. W. Hamilton, of Somerville. Mrs. E. A. Taylor, of Cambridge, sang several beautiful solos, which gave great pleasure to the audience. The following officers were chosen: President, Mrs. Rev. V. A. Cooper, Lynn; recording secretary, Mrs. N. H. Putnam, Roxbury, Boston; corresponding secretary, Miss Maria Newhall, Lynn; treasurer, Mrs. Dr. L. R. Thayer, Newtonville. Boston district, western division, vice-president, Mrs. W. S. Clark, Worcester; secretary, Mrs. A. B. F. Kinney; eastern division, vice-president, Mrs. Rev. T. C. Watkins, Mattapan; secretary, Mrs. W. P. Odell, Salem; manager, Mrs. Dr. Ela, Boston. North Boston district, vice-president, Mrs. Rev. John Mansfield, Winchester; secretary, Mrs. L. H. Daggett, Charlestown; manager, Mrs. Rev. S. L. Gracey, Cambridge. Lynn district, vice president, Mrs. Rev. Joseph H. Mansfield; secretary, Miss H. B. Haven; manager, Mrs. Jesse Wagner, Chelsea. Springfield district, vice-president, Miss Mary Jacobs, Springfield; secretary, Miss Emily Kneil, Westfield; manager, Mrs. James Brierly, Springfield. Agent for mite-boxes, Miss Emma Newhall, Saugus. Agent on supplies, Mrs. H. C. Graton, Worcester.

The following preamble and resolutions were adopted: —

The Woman's Home Missionary Society is now fairly before the church. Its noble aims, its lofty ideals, and the nature of its work, should be understood. With no opposition to any department of our church enterprises, it seeks to help the church purify the corrupt homes of America, by reaching out its helping hand to the degraded women and helpless children in these homes. To carry the Gospel with a practical application to the cabins and huts of the South, and to the wigwams of the Indians, to enlighten the benighted and unhappy women of Mormonism, to go into the degraded tenement-houses of our great cities, to lead the mothers to Christ, feed their famishing children, and clothe and warm and shelter them, to educate and culture them, so that the abode of wretchedness shall become in any appreciable sense a home, is Christ's great work in the hands of the Woman's Home Missionary Society, which is calling unutilized women of our church to His help.

Resolved, 1. That the New England Conference, which thus far has made the most generous contributions to the funds of this society, cannot afford to slacken its hands or lessen its interest in this work. Above all other sections, Puritan New England has held to the Christian home as the corner-stone of our institutions, and Massachusetts, in which our Conference is located, has contended most powerfully for education and Christianity in the home.

2 That our greatest hinderance in promoting the interests of this society, has so far been a want of appreciation of the ends and work of the society, and an unbecoming fear that it would hinder some other department of Christian benevolence. We deplore any such spirit; we will not harbor it ourselves, or allow it to hinder us in our work. We are sure that when the pastors and women within the bounds of the New England Conference come to understand the divine and patriotic mission of this society, they will not fear, but gladly welcome it to our churches.

3. That we will double our diligence the ensuing year in promoting the work of organization in our Conference, and we most earnestly plead with the pastors to aid us in reaching the women of their congregations, for our object is to help our church save the lost, and that, too, in America, where to save them is to save our Christian institutions and make our church better able to help save the world.

Resolutions of thanks were passed to Mr. Jas. P. Magee, the New England Historical Society, Mrs. Johnson, corresponding secretary, the trustees of Mt. Bellingham Church, Rev. J. W. Hamilton, and Mrs. Taylor.

G.

The Churches.

MASSACHUSETTS.

New England Conference.

Evangelical Alliance meeting occupied the time usually given to the Preachers' Meeting with a symposium on the new version of the Old Testament, with addresses and papers by Profs. Brown of Newton and Brown of Union College, Dr. Duryea, Profs. Green of Princeton, Mitchell of Boston, and Strong of Drew.

Personal. — On Sunday, Oct. 4, three thousand people listened to Mr. Joseph Cook on the subject of "Temperance," in Boston Music Hall, where he discoursed for an hour with his usual eloquence.

Boston, Temple St. — Rev. Dr. Dorchester has just held his third quarterly conference, and reports twenty-eight received into full membership, the current expenses all paid, and money in the treasury. Congregations are large, and the meetings earnest.

Boston, Winthrop St. — There have united with the church, in May, 5; June, 33; July, 1; August, 10; September, 4; October, 12; making a total of 55 so far this Conference year. Some fifty persons have sought religion in the regular services. Sunday, Oct. 4, a month's series of Gospel meetings were begun, which will be held nightly in the audience-room of the church. The pastor asks all Christians to pray for the divine blessing on these services.

Woburn. — Rev. N. B. Fisk received five members into full connection and three on probation, Sunday, Oct. 4. The church has every reason to thank God and take courage. In the last two years and a half of Bro. Fisk's pastorate, 129 have been received by probation and letter. Souls are seeking rest in Jesus every week.

Cambridge, Trinity. — Special Gospel meetings begin Monday evening of this week and continue every day at 3 and 7 30 P. M., in which the pastor will be assisted by Bros. Bates, Bolton, Ray, Coon, Mansfield, Short and others.

Princeton — Sabbath, Oct. 4, one was baptized and five received into full membership.

Beverly. — Revival services are being held by the pastor, Rev. J. W. Barter, assisted by his brother ministers. He is also making vigorous efforts to discharge the church debt of $5,600. He is succeeding, by the help of Bro. Geo. I. Smith, in having it taken up by members and friends of the church in one hundred shares at $56 each. Some of these are divided into half shares and quarters.

Auburndale. — Dr. Cramer took charge of the services in the Methodist Church at Auburndale on Sunday, Oct. 4, the pastor being ill. In the sermon of the morning and the evening prayer-meeting, Dr. Cramer made the church glad that such a helper had come to make his abode among them. Both Dr. and Mrs. Cramer attended the early evening gathering at the Seminary to hear Miss Frances E. Willard.

G.

NEW HAMPSHIRE.

Gleanings. — There is a steady growth in the work at Bodwell Street, Lawrence. The church building is too small for the congregation. On a recent Sabbath evening, more than a hundred people were turned away from attendance upon a harvest concert for want of room. The membership is increasing, and the Sunday-school is one of the largest in the city. Bro. Bartlett is now chaplain of the Essex County House of Correction, thus filling his Sabbaths with faithful work for the Lord.

The Y. M. C. A. of New Hampshire held their annual meeting at Lake Village, beginning Sept. 24. There was good attendance, and the meetings were very spiritual.

A large Chautauqua Literary and Scientific Circle of fifty-three members was organized in Concord a few days since. Rev. J. M. Williams, of the First Methodist Church, is the president. It has laid its plans for good work.

A very unique service was held in the Methodist church at Whitefield, Oct. 4. It was "Old Folks' Day." The church was trimmed with autumn leaves, fruits and flowers. The old folks occupied the front pews. The house was packed full. The sermon by the pastor, Rev. O. P. Wright, was from the text, "The hoary head is a crown of glory, if it be found in the way of righteousness."

Rev. J. L. Felt and wife were recently the victims of a surprise visit from their Amesbury friends. It was not the kind of a donation sometimes given, where they bring a little and eat more, but it was an enjoyable time, and they left behind the evidence of a determination to keep their pastor's family from going hungry. Sept. 20, five were baptized — two by sprinkling and three by immersion. The religious interest is good, and the finances well kept up. Repairs and improvements on the church are contemplated.

B.

QUARTERLY MEETINGS.

Concord District — Third Quarter.

OCT.
Woodsville, 17, eve, 18, a m; Lisbon, 25, eve, 26, eve;
North Haverhill, 18, eve; Lancaster, 27, eve;
Haverhill, 19, eve; Jefferson, 30, eve;
Piermont, 20, eve; Rumney, 31, eve, and Nov. 1, a m.
Landaff, 24, eve, 25, a m;

NOV.
Plymouth, 1, eve, 2, eve; Lake Village, 15, eve;
Weirs, 3, eve; W. Thornton, 18;
Laconia, 4, eve; Suncook, 21, eve, 22, a m;
Gilford Village, 5, eve; Bow, 22, p m;
Tilton, 7, eve, 8, a m; Hooksett, 22, eve;
Franklin Falls, 8, eve, and 9, eve; Warren, 24, eve;
Gilmanton, 10, eve; East Haverhill, 27;
East Tilton, 14, eve, and 15, a m; Bethlehem, 28, eve, and 29, a m;
Littleton, 29, eve, 30, eve.

DEC.
E. Colebrook, 2, eve; Whitefield, 11;
E. Columbia, 4, eve; No. Monroe, 12, eve, 13, a m;
Colebrook, 5, eve, and 6, a m; Lyman, 13, p m;
South Columbia, 6, eve; Swiftwater, 16, eve;
Groveton, 6, a m, Coul.; Penacook, 19, eve, 20, a m;
Stratford, 6, p m, Coult; Chichester, 20, p m, 21, eve;
Milan, 9; Moul'boro', 26, eve, 27, a m;
Stark, 10; Sandwich, 27, p m, 28, eve;
Concord, B. M., 31, eve.

JAN.
Man., St. Paul's, 1, eve, 3, a m; Manchester Centre, 4, eve;
" St. James, 2, eve, 3, eve; Concord, 1st Church, 5, eve.

If any pastors need my assistance in special revival services during the open dates indicated above, please let me know early. I am giving all my time to this work, and shall be glad to help all, especially those who need me most. Pastors will please see that all required reports are ready. Do your best to "fill the bill" on church benevolences. Our church has always been a mission church. The assessments this year are on the Million basis; they can be raised if all will do their best.

Concord, N. H. G. W. Norris, P. E.

New Bedford District — Third Quarter.

OCT.
5, Taunton, First Ch.; 18, eve, S. Yarmouth;
7, Berkley; 19, N. Dighton;
8, " Grace Ch.; 19-21, Preachers' Meet'g;
9, Dighton; 21, Fall River, St. Paul's;
10, Taunton, Cen'l Ch.; 22, Osterv'le & Centrev'le;
14, New Bedford, Pleasant St. and Allen St; 23, Marston's Mills;
15, p m, Eastham; 24, 25, a m, Myricks;
15, eve, Orleans; 26, Fall River, Park Ch.;
16, Barnstable; 27, " " Brayton C.;
17, 18, p m, W. Dennis; 28, Nantucket.

NOV.
9, Edgartown; 19, N. Truro;
10, Cottage City; 20, Truro & S. Truro;
11, Vineyard Haven; 21, 22, Wellfleet;
12, N. Tisbury; 23, S. Harwich;
13, Chilmark; 24, Chatham & E. Har.;
16, Bourne; 28, 29, Bryantville & Silver Lake;
17, Prov'town, Centre;
18, " Cen'nary; 30, Plymouth.

DEC.
1, S. Abington & Abington; 16, S. Middleboro';
2, E. Bridgewater; 17, S. Carver;
3, Bridgewater; 18, W. Falmouth;
4, Middleboro'; 19, 20, a m, E. Falmouth;
5, 6, N. Bed., County St.; 20, p m, Falmouth;
7, Acushnet; 20, eve, Wood's Holl;
8, Long Plain; 21, Pocasset;
9, Westport Point; 22, Fairhaven;
10, Marion; 23, N. Bed., Fourth St.;
11, Wareham; 24, Fall Riv., First Ch.;
12, 13, p m, Sandwich; 28, " " Quarry St.;
13, eve, Sagamore; 29, " " North Ch.

In cases where the Presiding Elder is not present, the preacher in charge is requested to hold the quarterly conference.

Providence, R. I. W. V. Morrison.

Springfield (Vt.) District — Third Quarter.

NOV.
Bradford & F., 7, pastor; West Bradford, 15, R. L. Bruce;
West Fairlee & Ely, 7, pastor; Thetford & N. T., 21, 22;
Guilford, 7, 8; Hartland, 28, 29.
Union Village, 14, 15;

[Resumed next week.]

A. L. Cooper.

Dover District — Third Quarter.

OCT.
South Tamworth, 8, eve; Rochester, 19, eve;
No. Wakefield, 9, eve; East Rochester, 20, eve;
E. Wolfboro', 10, eve, 11, a m; Auburn, 24, eve, 25, a m;
Chester, 25, p m;
Brookfield, 11, 2.30 p m; Candia, 25, eve;
Milton Mills, 17, eve; Raymond & Fremont, 26, p m or eve.
Moul'nv'le, 17, eve, 18, a m;
Tuftonboro', 18, p m;

NOV.
Lawrence—Haver'll St., 1, a m, 2, eve; Exeter, 17, eve;
Bodwell St., 1, eve, 3, eve; Portsmouth, 21, eve, 22, a m;
Greenland, 27, eve;
Garden St., 8, a m, 9, eve; Kingston, 28, evening, 29, a m;
Methuen, 8, eve, 10, eve;
Gt. Falls, 14, eve, 15, a m; East Kingston, 29, p m.
Dover, 16, eve;

DEC.
Amesbury, 5, eve, 6, a m; North Salem, 16, eve;
Merrimacport, 6, p m; Haverhill—Grace Church, 19, eve, 20, a m;
East Salisbury, 7, eve;
Seabrook, 8, eve; Wesley Ch., 20, p m, 21, eve;
Hampton, 9, eve; Londonderry, 22, eve;
W. Ham'd 12, eve, 13, a m; Derry, 23, eve;
Sandown, 13, p m; Newmarket, 26, eve, 27, a m;
South Danville, 13, eve;
Salem—Pleasant Street, 14, eve; So. Newmarket, 27, p m, and eve;
Centre Ch., 15, eve; Epping, 28, eve.

Appointment to preach is in order at the time of all our official visits.

Chas. U. Dunning, P. E.

Bucksport District — Second Quarter.

SEPT.
19, 20, Brooksville & Brooklin; 26, 27, Ellsworth, by Sawyer;
26, 27, Belfast.

OCT.
3, 4, Orrington; 17, 18, Penobscot, by Wilkins;
10, 11, N. & E. Bucksport;
10, 11, Robbinston & Charlotte, by Anderson; 22, 23, Wesley & Crawford;
24, 25, a m, Whiting;
10, 11, Cutler, by Smith; 25, p m and eve, East Machias;
13, 14, Alexander and Cooper, by Arey; 27, 28, Pembroke;
17, 18, Searsport & No. Searsport; 29, 30, Edmunds & Marion;
31, and Nov. 1, Lubec.

NOV.
7, 8, Castine; 21, 22, Harrington & Columbia, by Frohock;
7, 8, Milltown, by Haley;
10, 11, Orrington Cen. and So. Orrington; 28, 29, Gouldsboro' & Steuben;
14, 15, S. W. Harbor; 28, 29, Machias & Whitneyville, by Prescott.
14, 15, Milltown, Arey;
21, 22, Deer Isle;

DEC.
5, 6, Columbia Falls & Addison; 12, 13, Franklin & Sullivan;
5, 6, Millbridge & Cherryfield, by Osgood; 12, 13, Bucksport, by Haskell;
19, 20, Surry.

C. E. Libby.

Bangor District — Second Quarter.

Hampden & Winterport, by exchange, Oct. 17, 18;

[Resumed next week.]

POST-OFFICE ADDRESSES.

Rev. R. W. Allen, Cor. Sec. of the N. E. Methodist Historical Society, is 88 Lexington St., East Boston, Mass.

Dr. Wm. Butler, Newton, Mass., Box 172.

Eastern Conn. Ministerial Association meets at Thompsonville, Oct. 19-21. The programme has been published.

A. J. Coultas, Sec'y.

New England Methodist Historical Society. — The next monthly meeting of this Society will be held in the Society's Room, Oct. 19, at 2 30 P. M. Directors meet at 2 P. M. An address will be given by Rev. W. J. Hambleton on the Life and Labors of Rev David Niles Bentley, of Norwich, Conn. It is expected that Dr. Dorchester will read a biographical sketch of the late Dr. Latimer, of the Boston University.

Samuel L. Gracey.

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Money Letters from Oct. 3 to 10.

J W Adams, J M Avann. W W Burnham, C E Battelle, S J Bundy. G W Chandler, J R Clifford. P Goodnow. H Hall. M V B Knox. C D Munson. C Nicklin. J D Pingree, J D Phelps. B F Ranyor. P C Sloper, W S Smithers, M M Stevens, J F Sheffield. E W Virgin. E A Williamson, C O Wood, M F Wood, Chas L Walker.

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Marriages.

[*Marriage notices over a month old not inserted.*]

COULTER — SPEAR — In Chicopee, Mass., Sept. 25, by Rev. C. H. Hanaford, Andrew Coulter and Jennie Spear, all of C.

WESCOTT — LIBBY — In Gorham, Me., at the M. E. parsonage, Sept. 19, by Rev. W. F. Marshall, Josiah P. Wescott and Lulu D. Libby, both of G.

LIBBY — HUTCHINSON — In Cape Elizabeth, Me., Sept. 30, by Rev. F. Grovenor. G. Linwood Libby, of C. E., and Lucy B. Hutchinson, of Somerville, Mass.

FOGG — MURPHY — In Searsmont, Sept. 2, by Rev. E. M. Fowler, Benj W. Fogg and Mrs. Addie F. Murphy, both of Appleton.

CLARK — COLSON — In Bangor, Sept. 5, by Rev. A. S. Ladd, Bradley T. Clark and Cora E. Colson, both of Winterport.

TAYLOR — GOLDTHWAIT — Sept. 17, by the same, Albert B. Taylor and Annie L. Goldthwait, both of B.

COLSON — BURGESS — Sept. 25, by the same, John L. Colson and Mrs. Rachel R. Burgess, both of B.

RITCHIE — COLSON — Sept. 29, by the same, James A. Ritchie, of Aurora, and Celia M. Colson, of Winterport.

BROWN — FRENCH — Sept. 30, by the same, Edward L. Brown and Mary E. French, both of B.

WHEELER — BALLENTINE — In Gardner, Mass., Oct. 6 by Rev. M. H. A. Evans, Sewell Wheeler, of Princeton, and Margaret Ballentine, of G.

PATTERSON — DAVIDSON — In Newtonville, Sept. 1, by Rev. R. F. Holway, G. Willis Patterson, of Lancaster, N. H., son of ex-Senator Patterson, of N. H., and Lilla O. Davidson, of Newtonville.

BROWN — MANSFIELD — Sept. 16, by the same, Elmer E. Brown, of Boston, and Lillia D. Mansfield, of Newtonville.

BENSTEAD — RATCLIFF — At People's Church parsonage, by Rev. C E. Davis, Sept. 15, Henry J. Benstead and Sarah A. Ratcliff, both of Boston.

LESLIE — COTTRELL — Sept. 17, by the same, Arthur W. Leslie, of Boston, and Mary C. Cottrell, of Belfast, Me.

KINCAID — McQUINN — Also, Sept. 20, Lorenzo B. Kincaid, of Boston, and Deborah L. McQuinn, of Cambridge.

SIMMONS — DAMON — In Holbrook, by Rev. Geo. E. Brightman, Harry Merton Simmons, of Holbrook, and Sarah Damon, of Abington.

Deaths.

PRAY — Died, in Chelsea, Mass., Mrs. Jennie F Pray, wife of Edgar H. Pray.

Business Notices.

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"100 Doses One Dollar" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

Bibliothean Fraternity. — The ninth triennial reunion of the Bibliothean Fraternity will be held at Port Washington, Long Island, N. Y., Rev. E. Warriner, pastor, Oct. 20-23, 1885. Port Washington is beautifully located on Long Island Sound, about twenty miles from New York, and affords a fine opportunity for a sail and clambake. The session will commence Tuesday evening, Oct. 20, with a sermon by Rev. J. B. Faulks, of Paterson, N. J. Brethren will take steamer Idlewild from Peck Slip, East River, at 4 p. m., for Sands Point; thence short stage ride to Port Washington. Address all letters to Bro. Warriner, and don't forget expense enclosures.

A. Viele, Chairman Ex. Com.

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The Family.

TRIUMPH.

BY E. H. A. B.

Pictured in an artist's heart
Were form and face, of which a part
So of his inner life had grown,
He longed to 'grave that face in stone.
So for the purest marble sought,
And day by day in patience wrought
Till years went by. Complete at last,
The work, the waiting, all were past;
And grandest ideal he had known,
Stood forth embodied in the stone.

A little child his studio sought,
Flitting birdlike 'mong blossomed thought,
In weaving how, and why, and smile,
With song and prattle, all the while.
The sculptor said, "O tell me now,
Who this may be with noble brow?"
Earnest and thoughtfully she scanned;
"I do not know, but some great man."
"This then her verdict — I have failed,"
The artist said, and cheek was paled.

Close shut again the studio door,
He plied him to his work once more,
While soul drew nearer, as he wrought,
The form divine enshrined in thought,
Until its spirit seemed to breathe
Through marble lips, and halo weave
About the royal brow.

Years passed,
Childhood again before it stands
With beaming eyes and clasping hands,
"Well, little one, who can this be?"
"Jesus, who does the children see,
And said, 'Let them come unto Me.'"

Such moments are in life supreme,
Too deep the joy for words, I ween.

—

Beneath the royal Master's hand
Our human souls as marble stand;
Into His likeness, minded so,
He day by day, by blow on blow,
Seeketh His image to impress,
While every stroke hath tenderness;
His hand no marring line can make,
His wondrous love makes no mistake,
Though oft 'mid blinding tears and pain,
We cry, "Loss never can be gain."

Some morn will ope the studio door;
Complete through Him, the work all o'er,
We'll glad go forth His praise to bear,
Heart, mind, and soul His sealing wear,
So changed, transfigured, shall we be,
That e'en our comrades cannot see
The old-time signs upon our brow.

This, this is triumph in whose light
Art's triumphs fade from out our sight.

Wilbraham, Mass.

THE "OXFORD LEAGUE."

BY REV. J. H. EMERSON.

This is the name of a new society proposed some twelve months ago for the promotion of intelligence in Methodist circles generally, upon certain important matters relating to Methodist and general church history, and through these circles the enlightenment of society at large upon these important matters.

The fuller purpose, however, of the originators and promoters of the "League" is far more comprehensive than this, and includes the training of all who choose to put themselves within the sphere of its influence in things spiritual, intellectual, ethical and practical.

The name is fortunate, for it recalls and perpetuates, as an argument and an inspiration, an event in early Methodist history most creditable to the founders of Methodism, and unanswerable as a proof both of their own knowledge and culture, and the very high estimate which they placed upon intelligence, and also upon lowly, hand-to-hand service for Christ among the unintelligent and poor.

The modern "Oxford League" cannot improve upon the spirit of its ancient prototype. If it succeeds in reproducing that spirit and in making it general or common even in Methodism, there can be no question either concerning its right to exist, or its very high claim upon the influence of ministers in our church, and upon the esteem, if not also the personal influence, of all others who aim to promote, or are able in any degree to promote, the interests of Methodism and Christianity. When the full purpose of the founders of this new organization is understood, it cannot fail to be observed how opportune is this particular time especially for the inauguration of its work — the opening of a new century of Methodist progress and achievement.

In the further consideration of the claims of the modern "Oxford League," so called, upon our influence as preachers, the following questions suggest themselves, which we propose to attempt briefly to answer: —

1. Is there room for another organization like that proposed under this historic name, and now under consideration?

2. Are the ends it proposes to accomplish desirable — that is, eminently so?

3. Are the means suggested appropriate, and also adequate?

4. May small churches as well as large profit by its methods and provisions?

If these questions can most or all of them be answered in the affirmative, then,

5. Ought we as ministers to lend this organization our aid, and others of influence among us co-operate with us, in hastening the recognition of this League in our church communities, and throughout the land?

I. Upon the question concerning "room" for such a society, it should first be said that the "Oxford League" is *not* necessarily what is usually understood by a *new* society — an additional and separate organization. While it opens up new fields of study, and proposes to emphasize certain important but hitherto too-much-neglected matters, yet it recognizes that much that is included in its wider and more comprehensive aims is already being done by other organizations and institutions with which it would not interfere, but whose interests it would rather conserve and promote, such as the church lyceum, the reading circle (whatever be its distinctive name), the Sunday-school, the weekly church prayer-meeting, the quarterly conference through its numerous standing committees, etc. It does not desire to supplant any one of all these, but only to supplement them where it seems necessary, and to unify their continued action. The scheme of its founders provides for the incorporation of all these without disturbing the work of any (unless to stimulate or otherwise improve it), and when incorporation is not practical, or is on the whole deemed undesirable (and then only), to create a new organization which shall devote itself to the primary aims of the League and to such others as are not recognized or met elsewhere.

So elastic is the proposal, that the question of room need not be a troublesome one, for it can accommodate itself, apparently, to the most straitened quarters, or fill any more extended sphere which the circumstances of any church or locality may leave open to its occupancy.

II. The ends sought by this organization (briefly stated) relate to advancement in general and Scripture knowledge, improvement in spiritual life, and the promotion of active benevolence. It seeks, first, to commemorate the meetings of the original Oxford League, not as an heirloom merely, but as an offset to certain mistaken notions concerning the true character of early Methodism and as an inspiration to such as may be inclined to "covet earnestly the best gifts," and who, it may be supposed, will be profited by a devout and earnest example. It seeks, in the second place, to further in our day the permanently valuable and important objects of the original Oxford Club. As named above, and (in the language of the prospectus of the League), in the fuller development of the scheme, it will encourage Methodist youth (1) To study the Holy Scriptures with a view to personal piety. (2) To become familiar with the Biblical origin of the doctrines, spirit, and methods which characterize their own church. (3) To trace the spirit of Methodism in the Holy Catholic Church from the days of the apostles to the present. (4) To trace the origin of the modern evangelical and apostolical revival known as Methodism — Christianity in earnest in the rectory of Epworth, the halls of Oxford, and in the consecrated homes of the best English society; and to promote a just appreciation of the strength, scholarship and dignity of the Methodist movement.

A fuller statement of these aims would perhaps be called for under other circumstances, but a reference to the prospectus referred to will supply the deficiency which time and space render necessary here. Such statement, though more extended and minute, will be found to be in harmony with the aims and purposes as above indicated.

Now, no one will deny but that these aims are legitimate. The call for a new organization to promote them will perhaps be considered by some to be for the present, at least, an open question. None can deny, however, that much would be gained by a demonstration and general recognition both of the facts inside and outside of our denomination, which the promoters of the League purpose first to make clear, viz.: "That the Methodism of to-day is the Christianity of St. Paul's day and of the day of Jesus Christ." "That modern Methodism is a general and extended revival of primitive Christianity. That the old stream that took its rise in the apostolic age burst forth anew to bless this later age of the world."

None can deny that much would be gained by a correction of numerous limited and erroneous views concerning the past so prevalent in many parts, and the promotion in the present not only of a higher appreciation of the scholarship, strength and dignity of the early Methodist movement and a realization on the part of our young people (and many others) of the profound philosophy underlying Methodist theology, and the wisdom, as well, of its practical methods, but also by the creation of a greater love for the study of the Bible, not only for the data it contains, but in order to a purer and a higher spiritual experience, and an intelligent connection of such study and experience with practical work for others.

All these ends, as well as numerous others of a similar character that are proposed, are surely most desirable — eminently desirable; and any organization that promises to secure, or to especially promote them, has very strong claims upon us as ministers, and upon all who would advance truth, Christian experience and beneficence among men.

[Concluded next week.]

THE WAY TO SING.

The birds must know. Who wisely sings
Will sing as they.
The common air has generous wings;
Songs make their way.

No messenger to run before,
Devising plan;
No mention of the place, or hour,
To any man.
No waiting till some sound betrays
A listening ear;
No different voice — no new delays
If steps draw near.

"What bird is that? The song is good."
And eager eyes
Go peering through the dusky wood
In glad surprise.

Then late at night, when by his fire
The traveler sits,
Watching the flame go brighter, higher,
The sweet song flits
By snatches through his weary brain,
To help him rest.
When next he goes that road again,
An empty nest
On leafless bough will make him sigh:
"Ah me! last spring,
Just here I heard, in passing by,
That rare bird sing."

But while he sighs, remembering
How sweet the song,
The little bird on tireless wing
Is borne along
In other air, and other men,
With weary feet,
On other roads, the simple strain
Are finding sweet.

The birds must know. Who wisely sings
Will sing as they;
The common air has generous wings;
Songs make their way.

— *Helen Hunt Jackson.*

AGGRESSIVE CHRISTIANITY.

BY H. B. H.

A type of Christianity which has, of late, come to the forward ranks, seems to be entirely of an aggressive nature. It is not of the meek, humble, doubting sort, but marches abroad with banner and drum, and stalks forth in broad daylight with unfaltering tread to fight the battles of the Lord, and grapple with the mightiest foe, even with the wickedness of drunkenness. It is not content with stealing conviction upon the hearts of the tender-hearted, but it reaches down to the hard, the vile, the wretched.

This type of Christian work is equal to the necessities of the day. It copes with unblushing iniquities, which our press, our detectives, and our policemen, bring to light. Is it not suited to the need of the hour? Why, then, should Christians speak against it? Why should they gather up their dainty skirts and turn the cold shoulder upon those who are *willing* to work for Christ in places and for souls where they would *not* be willing? Should we not the rather bid God-speed to those who by *any* methods are willing to gain, from the dark recesses of sin, jewels for the Saviour's crown, rescued as brands from the burning, and transformed into His likeness, renewed and restored to the sonship of God?

Oh, what a privilege to be used in such service and honored by such trophies! Shall we, then, as Christians, speak against the Salvation Army? I once heard Mr. Moody publicly questioned, in a meeting for "Christian workers" at Tremont Temple, concerning his views of the Salvation Army. He would not speak *against* them. He had just returned from England where he had seen and known of their labors. He dared not condemn their methods. He knew those very methods would reach *some* not otherwise reached.

Failures are reported abroad and readily seized upon by many, even by members of the church of Christ, in reproach of this "Army." But are not the many instances of failure and downfall in our own Christian organizations and among individual members equally serious? Why, then, be hard upon the less cultured, the less informed, the less intelligent?

These reflections and convictions have come upon me more and more since the time I visited "Windsor Theatre" and saw for myself. Coming one evening from a service where I had listened to the profound and faithful pastor, Rev. Dr. Gordon, I resolved to go down to see the workings of the plan of salvation at Windsor Theatre, and for the first time I entered a meeting of the Salvation Army. The most I can say is, let every Christian go and judge for himself, and not judge till he *has* done so, and been brought face to face, and heart to heart, with the work. Let me here insert the testimony, at a religious meeting in Manchester, N. H., of an honored man — better than any of mine upon the subject — the Hon. Cyrus A. Sulloway, a prominent lawyer: —

"I come to you to confess that I have found the Lord Jesus Christ precious to my soul. I found Him through the instrumentality of that class of people known as Salvationists, whom I believe to be the best and truest of God's children." The speaker then proceeded to relate the story of his conversion, as follows: "I was on my way to the police station, one morning, to attend the session of court, when I learned from a brother attorney that some of the Salvationists had been arrested, and the crowd was going there to have a good time persecuting them. I always hated every form of persecution. I went in, and Major Hunter was called to answer to the grave charge of obstructing the sidewalk. I had never seen him before, but the manner of the man as he stood up there and told his story impressed me. His bearing was that of a man who had done what his Maker told him was right, and he was utterly regardless of the human courts of New Hampshire.

"This caused me to ask, Is there a God? I always thought there was, and I longed for everlasting life. The same something impressed me when Nickerson gave his testimony, and I was so much impressed by these men that I said to my wife on the following Sunday, 'Let us go down to the Salvation Army meeting.' She must have thought that Cy was insane, for in all the twenty years of our married life I never before asked her to go to meeting. We went, and there was that confidence and zeal in the speakers whom we heard that begat within me a longing for what I had never had, and a dislike for what I had enjoyed. That night, upon bended knee, I asked God to show me the light. The Salvationists afterward came to me and said that all I had to do was to ask to be forgiven and to say that I believed in the Lord. I did so, and know that my sins have been forgiven. Since then I have known more peace and happiness than during the whole forty-five years of my previous life. No man or woman can know what true happiness is until they believe in the Lord."

In the city of Augusta, Maine, in the spring of the present year, where these laborers for Christ were thrown into jail, stripped of their appointments and implements of service, and treated like culprits, a learned judge, who professed to know nothing of experimental religion, was roused to his very soul in their behalf as he saw this injustice. He declared he would give them his protection, should he be called upon. He recognized a repetition of Paul's time, as given in the ancient Word of God, when the uproar of the city demanded that they be "cast into prison and their feet made fast in the stocks." And when complaint was made that these Salvationists broke up the evening trade of the city, his intelligent mind saw a likeness to the "shrine-workers of Demetrius." Oh, shame and confusion of face to Christians who speak against this work, when men in high places, with hearts untouched by regenerating grace, see and discern these things!

One instance more, and I will drop my theme. A young man, coming from one of these meetings, reviled upon the methods and the "low element," as he was pleased to call it. A Christian lady, who was in his company on the way home, said, "Well, these eighteen years you have listened to the most refined and the most cultured preaching, and still you have not given your heart to God, and it has had no effect upon you." The young man was speechless, for he knew it well. Oh, let not the child of God, in these times of nurtured criticism, speak against God's aggressive ways when talent and culture fail!

A SEPTEMBER SILVER WEDDING.

BY MRS. CLARE H. BURLEIGH.

[Read at the Silver Wedding of Rev. Porter M. Vinton.]

September cometh, with vermilion dyes,
With "cloth of gold," and regal Tyrian guise,
For every leaf and flower. The ivy vines
Broider upon grey walls their rubric lines;
Small boats, the milkweed branches lightly sway,
A silvery freight through riven sides display,
And ranks of sumach, autumn's halberdiers,
Erect and tall, uplift their crimson spears.

On golden-rods where summit bonfires burn,
The flaming crowns to ashen hues will turn;
The gentian pale will close its fringèd lid,
The aster's disk by petals furled, be hid,
While lingering birds, across a cloudy sky,
Will chant low valedictions as they fly;
And every frostling prone will seem to sigh,
"Ye sunbright days of summer-time, good-by!"

Beside a towering rock I turn, and find
Close to its rugged base, tossed by the wind,
An empty nest. In sheltered nook 'tis set;
And lo! beneath, a blooming violet!
As beautiful and gladsome as 'twere pressed
To April's warm and life-supporting breast.
While to the rock the tiny rootlets cling,
It holds, amidst decay, the breath of spring.

September cometh now, true friends and dear,
With charms refulgent for your festal cheer.
The cares and burdens of the summer day,
With many a sombre hour, have passed away.
Now will the fruitage ripen, fair to see,
And ye shall hear the songs of harvestry!
Beside the Rock of Strength, a safe retreat,
Early ye found Hope's blossoms, pure and sweet.
Though clouds may lower, and birds refuse to sing,
Ye have the promise of eternal spring!

CHIRP.

BY LUCY WHEELOCK.

A little, bare-footed boy with a big tin pail was standing at the side door of the Amoskeag House. His trousers were so patched that you could not tell the original color, and the brim of his hat was not so wide as it had once been; but when you looked into the sunny face, you forgot the hat altogether. He was whistling cheerily, and digging with his bare toes in the soft earth, while he waited for the housekeeper to come and look at his berries.

Two ladies were sitting with their fancy-work in an arbor near the same door. The elder, a handsome woman with fine gray hair which had not softened certain hard lines of her face, was saying bitterly: —

"My life is worth nothing to me. I devoted my best years to my children. Never a night for fifteen years did I sleep without going to the nursery to see that all was right. I never went on a journey without them. I never left them; but what of that? They both married contrary to my wishes, and they have cast me off. I am nothing to them. I am only an old woman!"

"Oh, Mrs. Dayre," cried her companion. "Don't believe it. They *do* need you. The world is full of those who need you. Why don't you interest yourself in somebody —"

"I will never attach myself to any human being again," interrupted the older woman. "There is no such thing as love and gratitude in the world."

She paused. A woman came to the door and gave the boy a silver half-dollar.

"Thank you, ma'am," he said, in such cheery tones that Mrs. Dayre called out: "Come here, little boy. I want to hear that voice again. What is your name?" she asked, as the child stood before her, still twirling his toes in the sand.

"They allus call me Chirp, ma'am," he said simply.

"Chirp? What a name! Who gave it to you?"

"My mother, ma'am. She says I allus made her think of one of them little canary birds, and so she began to say 'Chirp' to me, and it kind o' grew into a name; but I've got another — it's Samuel. You remember — him as the Lord called."

"What does he mean?" asked the lady in a puzzled voice. "At any rate, Chirp seems to suit you better. Do you always whistle?"

"Mostly, ma'am. You see it cheers up sister to hear me, when I am out at work. She can't leave her bed, sister can't, and it's sort o' dull to lie alone when you can't hear nothing."

"But who takes care of your sister?"

"Oh, mother and me. Mother goes out for days' work since *he* died, more'n a year ago. It was him was caught in the machinery over there," replied the boy, indicating a large woolen mill in the distance.

"I suppose you get tired sometimes and want to go off to play?" said the lady lightly.

"Oh, no," responded the child earnestly. "I never would leave Clare alone for play. Mother says it doesn't matter whatever happens while we can be together. There was a man as said Clare should go to the hospital; but I guess we couldn't spare her."

A wave of tenderness swept over the woman's proud face as she said gently: "Well, run home to Clare now, and don't forget to whistle next time you come, so I may know you are here."

"That boy almost makes me believe in human affection," she remarked, as Chirp bounded down the path.

"Yes," was the reply, "and he makes one believe, too, that happiness comes not from without, but from within."

The summer rolled on, and almost every day found Chirp at the big hotel. One day he brought a string of brook trout, the next some vegetables from the garden, or a pail of currants or raspberries. And it often happened that the lonely woman who had lost her happiness with youth, and her faith in God and man, called the sunny-faced child to her, that she might hear the blithe young voice.

And Chirp responded to these attentions in his boyish fashion. A little bunch of geraniums or pansies from the garden were now and then shyly offered to the lady — "my lady," he always called her, when he spoke of her at home.

One wonderful afternoon, "my lady" walked past the cottage, and, seeing Chirp in the garden, she asked him to take her in to see his sister. The sight of the pale face and the thin, white hands seemed to rouse all the bitterness in the woman's heart, and she cried: "And this is life! How can you bear to live?"

"It is very sweet to live," said the girl, patiently. "I have mother and Chirp, you know, and when the night is very long, sometimes, and they are asleep, it seems as if Jesus himself came and took me in His arms, and I fall asleep and dream that I am lying on a cool, mossy bed in the heavenly gardens, and I hear the angels singing my verse: 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain.'"

Mrs. Dayre was silent. She could not tell the child that she was trusting in a fable, and, strangely enough, the words of the fable kept repeating themselves in her thoughts: "And God shall wipe away all tears from their eyes." They haunted her during the evening. She could not get rid of them. Certain long-buried memories rose out of their graves, and a persistent voice whispered: "If you had taught your children more of this love, you would not now be a lonely, unloved woman."

"Nonsense," she said at last. "The night air will drive these ghosts away. I must walk until I forget them. It was only child's prattle."

A few steps brought her to the end of the village street, and a little farther, around the bend of the road, was the little house she had visited a few hours before. Some irresistible impulse — "the hand of God," she afterwards said — led her straight on to the cottage door. A gleam of light fell on the path through the open door. The little family was in the inner room, and some one was reading the very words which were haunting her: "And God shall wipe away all tears from their eyes." The reader went on; but the listener outside heard no more. The icy covering which had gathered over her heart for years gave way all at once, and the warm tears came into her eyes — not tears of bitterness this time, but of tender feeling.

The reading stopped, and the silent hearer was about to steal away when the strains of a hymn floated out on the evening air. It held her to the spot. Surely it had a familiar sound! It was like a breath from her childhood wafted across the years. It came back to her now. It was her nurse, a good Scotch woman, who had sung this hymn to her. She could almost join in the words: —

"Father, grant an evening blessing,
Thou canst save and Thou canst heal."

Yes, that was what she wanted — to be saved from herself. She sank down upon the stone step, and was so absorbed in her thoughts that she did not notice when Chirp came to close the door for the night. He gave a cry of fright when he saw the strange presence; but it quickly changed into a glad call: —

"Oh, mother, it's my lady!"

Mrs. Dayre rose and held out her hand to the boy's mother who had come to the door.

"I do not know why I came here," she said; "but I have heard it all, and it has touched my soul. I have been a cold, proud woman, and have scoffed at all these things. I would bow to no one, not even to God. I said that I, Evelyn Dayre, was sufficient for myself; but it was not true. I have drunk at bitter wells. I want to find this fountain which gives you such peace. Pray for a miserable, tormented woman."

A strange contrast these two women made, the rich and the poor, the delicately reared and the hard-working woman, as they knelt together that night; but it was a sight which the angels around the throne rejoiced to see; and the woman who had tried to flee from her thoughts went home with a strange, new peace nestling in her heart.

I do not need to tell you how this new influence gradually softened her haughty nature and brought back the affection which an imperious will had almost entirely alienated. Nor do I need to tell you that Chirp and his family were not forgotten when the cold autumn days had driven all the visitors away from the great hotel. The name of "my lady" became a watchword in that little household, and her continued benefactions were often the occasion of the never-failing remark: "Well, Chirp, it was a blessed day which brought her to this door."

—

Many years after, if you had been in this same village, you might have seen, on a pleasant Sunday, a very old lady coming out of church, leaning on the arm of a young man; and you might have heard her say: "Well, Chirp, I've heard your first sermon, and I've found that my life was worth living after all."

The Little Folks.

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day — a long, hot day it had been, too — I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me — one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said; 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man, now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And, after all, it is such a little way that we can go together. — *Selected.*

A NEW SIGNAL SERVICE.

A cyclone in the nursery
Sent Noah's ark a-flying;
It made the dolls turn pale with fear,
And almost fall to crying.
It rent the house of jointed blocks
From turret to foundation,
And pulled poor Rover's tail until
He howled in desperation.

The cyclone in the corner stood,
(Her other name was Florence),
Her face was overcast with clouds,
The tears rained down in torrents;
And looking in the door just then,
Her teasing brother Truro
Inquired with feigned anxiety,
"Is this the weather bureau?"

"A weather bureau? What is that?"
She asked, and stopped to wonder.
"It tells about the storms," he said,
"Of wind, and rain, and thunder.
Hurrah! I'll get a flag, and make
This room a signal station;
And you shall show me every day
The weather indication."

"What's that?" inquired the puzzled child;
Again the tears had started.
"Hold on a minute, you shall see,"
Said Tru, and off he started.
He waved a banner in his hand
A minute or two after;
It might have been enchanted, for
It turned her tears to laughter.

"This means no storms to day," he said;
"Why, Flo, how did you know it?
Now every time you smile like this,
The flag shall fly to show it;
I'll hang it by the picture here —
This one of the Madonna;
'Twill tell you're trying to be good,
And trying upon honor.

"Though out of doors 'tis cold and damp,
From wind and rain together,
Sweet looks will change the dreariest day
To bright and pleasant weather.
But if you are a naughty girl,
And fly into a passion,
The flag shall disappear at once
In a very nasty fashion."

A great improvement this has wrought
In temper and in manner,
For in the nursery still I see
A pretty blue silk banner.
And this I know, that earnestly
A little maid is trying
To be a good, sweet child, and keep
Her signal-flag a-flying.

— *Golden Days.*

Miscellany.

A Dying Father's Godly Counsel.

"My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."

Do You Think to Pray?

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor
As a shield to-day?

When you met with great temptations,
Did you think to pray?
By His dying love and merit
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?

— *Presbyterian.*

"It Is My Boy."

Through Rochester, N. Y., runs the Genesee river, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair he exclaimed, "O God, it is *my* boy!"

He plunged in for the boy of somebody else and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls. In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own. — *Selected.*

The Sobbing Texas Wrens.

A stranger in the little cities of southwestern Texas is often awakened at early dawn by the beautiful but sorrowful song of the house or sobbing wren. If the stranger has been long away from home and friends, and is sensitive to impressions of external nature, he never forgets the peculiar melancholy note of the tiny songster. It begins in a high, clear key, like the tinkling of silver bells, and, descending gradually from one sweet chime to another still sweeter, it suddenly falters, breaks off and sobs like a child, the sob dying away in a gasp. The listener is touched with sympathetic emotion, and finds it difficult to repress the uncomfortable feeling that one of the little ones in his own family circle, far away, is weeping and sobbing for his return. The song is heard only in the twilight of dawn and is repeated but a few times. Then the handsome little singer, with plump brown breast, speckled with shreds of black, retires through some crevice in the housetop, and is rarely seen during the day. — *Selected.*

MISSION NOTES.

A nephew of the king of Corea, a son of its prime minister, and the son of a military mandarin have entered the Southern Methodist College at Shanghai.

Rev. Thomas B. Gulick, formerly missionary in Zaragoza, Spain, has been appointed missionary to New Mexico, and will make his headquarters in Las Vegas.

The latest intelligence from Bishop Taylor's expedition is generally favorable. There has, however, been one more death, the second. Rev. Henry M. Willis, returning to the United States on account of poor health, died on the way and was buried at sea. His wife has returned.

For the last six years a nephew of the late King Cetewayo has been studying in Stockholm, and has now returned to his native country as a missionary.

Rev. B. H. Badley writes from Lucknow, Aug. 22: "We are having a prosperous year. The kingdom is coming, and hearts are warming toward the blessed Jesus. The darkness breaks away and the day is dawning."

The ancient Shechem, Palestine, now Nablous, has a Baptist church of seventeen members, with a congregation of one hundred, a Sunday-school of one hundred and forty, and a day-school of one hundred Mohammedan girls.

Thirty-five handkerchiefs, nine pieces of Madras cloth, 105 fathoms of cloth, one piece of silk, 107 reels of thread, 3 bars of soap, 11 pipes, 7 heads of tobacco, one padlock, 4 papers of needles and one pair of scissors, were contributions at a church dedication recently at Nembe, on the Niger river.

On June 4 occurred a double wedding in the village of Panahpur, where two daughters of a native Methodist pastor were united to two brothers, sons of Rev. Zahureel Haqq, the first native presiding elder ever appointed in the India Conference. The *Kaukab i-Hind* in announcing the event says: "It is doubtful if another instance of the kind has ever happened in India."

The new mission church in Aminabad, Lucknow, India (Reid Chapel), was dedicated Aug. 16. The house was well filled, the larger portion being Hindus. It is eligibly located on a great thoroughfare where multitudes are constantly passing it. A regular preaching service and two Sunday-schools, one for boys, the other for girls and women, will be held. "The house is plain and inexpensive. The room is 43 by 20 feet and will seat 300 people. The building is of brick with iron rafters and arched roof. In the front wall outside is a stone tablet upon which the Ten Commandments are beautifully engraved, and at the bottom the comforting words (which we trust will catch the eye of many a passing pilgrim), 'Believe on the Lord Jesus Christ and thou shalt be saved.' This tablet is a very effective preacher, and thousands of passers-by have already paused to read the message."

The *Gospel in all Lands* for October has an illustrated article on "The Islands of the Sea, the People, and Protestant Missions among them." The general articles are on "A Pilgrimage in China," "Custom of Tattooing in Burma," "Woman's Work in China," "People and Religion of Cashmere," "Stonehenge," "Rev. Freeborn Garrettson," exercise for a Sunday-school missionary meeting, etc. The editorials are on "Self Supporting Missions," the "Defenders of Bishop Taylor," etc. The Notes from our own and from other missions are full of interest. The *Missionary World* contains a missionary letter from Rev. L. W. Pilcher, a missionary Sunday-school exercise, illustrated articles on the Islands, etc. The *Little Missionary* is filled with bright pictures and interesting missionary stories for the younger children. Pastors and superintendents are urged to introduce these periodicals into every family and Sunday-school.

The corresponding secretary of the Woman's Home Missionary Society, Mrs. Rust, has received the following, dated Sept. 2, from Miss L. M. Sangstadt, missionary teacher in the San Pete Valley, Utah. She is a grand woman — an inspiration to the church there. When the minister is at home, she co-operates with him, teaching throughout the country. She has access to families and the confidence of the people. Rev. P. A. H. Franklin is the minister in San Pete Valley; but as he is now in the East trying to raise money for the cause, Miss Sangstadt has taken the part of teacher, missionary, evangelist and pastor. Her words are: "As we have no minister in this valley now, I spend most of my time in Mt. Pleasant and Ephraim — the two important points. They are seventeen miles apart, but as my horse is a good traveler, I am on the road two and three-fourths hours. At Mt. Pleasant I have Sabbath-school and service Sunday forenoons, and prayer-meeting Friday evenings. These are very well attended, mostly by aged people, who are happy to have meetings in their own language. At Ephraim, I have Sabbath-school and services Sunday afternoons, Danish school each Monday forenoon, and temperance school every Tuesday forenoon."

MINISTERIAL ASSOCIATIONS.

PROVIDENCE MINISTERIAL ASSOCIATION.

The autumn meeting of the Providence Ministerial Association was held in Little Compton, R. I., Sept. 21 and 22. When we arrived at Tiverton, on the Old Colony railroad, we were greeted by the pastor, Bro. Goodier, and several of his people, who gave us a delightful ride of twelve miles through that beautiful section of Rhode Island.

The meeting opened on Monday evening, with an excellent sermon by J. W. Willett, of Woonsocket, from Matt. 12:12: "How much is a man better than a sheep?" On Tuesday the following papers were read: "Ministerial Qualifications," W. I. Ward; "Personal Reminiscences," C. Hammond; a story, "From the Pulpit to the Poor-house," J. B Hamilton; a discussion on "camp-meetings" was opened by C. H. Ewer; and resolutions condemning Sunday newspapers were unanimously adopted.

On Tuesday evening, though the rain was falling copiously, a good audience assembled and listened with deep interest and great profit to a sermon by Rev. N. T. Whitaker, of Providence, from 2 Tim 3: 15-17.

We planned to "go a-fishing" on Wednesday morning; but at the appointed hour many of the brethren, who were very courageous on the previous evening, did not even put in an appearance on the shore, and the "skippers" were not *all* on hand. But those of us who did visit Warren's Point had a grand time watching the huge breakers; and two of the brethren went a-fishing, not in a boat — the sea was decidedly too rough for boat-fishing — but on the rocks. They fished for "horse mackerel;" they caught nothing. But the breakers caught them! Ask Bro. Hamlen if the water was cold that morning.

We shall long remember that beautiful church, and the kind hospitality and royal collations which that people gave us, and we will vote to hold another meeting there when we have an invitation. A.

NORTH BOSTON DISTRICT PREACHERS' MEETING.

This meeting met according to programme at Hudson, Sept. 30. The devotional service was conducted by Rev. W. Wignall, of Maynard. The following brethren were present: Bros. Gould, Vinton, Eaton, Cushing, Sloper, Sanderson, Lummis, Hambleton, Sherman, and the presiding elder, D. Dorchester.

Dr. Dorchester taking the chair, the meeting proceeded to the election of officers for the year. Rev. A. Gould, of Marlboro, was chosen president; Rev. G. F. Eaton, of Waltham, vice-president; and W. Wignall, secretary. Dr. Dorchester took an early opportunity to evince his interest in the subject of missions and the effort of Dr. McCabe to raise a million of dollars this year. The following persons were chosen a committee on "missionary conventions," to be held on the district: Dr. D. Dorchester, Rev. A. Gould, Rev. G. F. Eaton, and Dr. J. H. Twombly. A committee consisting of A. Gould, A. R. Nichols and W. Wignall was appointed on future meetings during the year.

The first subject on the programme was, "Elements of Success in Sunday-school Work," by Rev. P. C. Sloper, of East Pepperell — 1. Organization; 2. Right kind of teachers — intellectual, faithful, spiritual, adaptability; 3. Faith in the final success of our work; 4. A heart filled with the love of God. The paper was well received, and brought out many suggestions and incidents from the brethren present. A review of Dr. McCabe's "Divine Nescience," by Rev. A. H. Herrick, was read by Rev. A. R. Nichols, of Hudson. It would not be possible to outline, even, this thoughtful and excellent review, in the limits of a brief report. It was full of keen, critical, and analytical thought, of sharp, incisive logic, and a masterly marshaling of culminating truths, which in the minds of those present, at least, sent Dr. McCabe's proofs and assumptions flying from the field.

At this point the meeting, by vote, was called to discuss a subject affecting the body. For a time the contest seemed to be with the preachers and visitors, but one by one the preachers and visitors left the field, and the ladies of Hudson smiled in triumph as they saw their guests fairly vanquished by their kind hospitality.

In the afternoon the meeting listened to a rare intellectual and profitable presentation of subjects. Rev. G. F. Eaton presented the timely subject of "Class-meetings," and was almost followed by a class-meeting, in the meeting, for there were experiences, confessions and advice given. All who are acquainted with Rev. H. Lummis will well know that in presenting the subject of "Human Depravity — What is It, and how Related to the Atonement?" we had a feast of clear and close reasoning. After listening to his essay, we are in the position of the man who said he was not quite prepared to admit, nor yet to deny. Some of the positions taken and conclusions made are new in Methodist theology and radical. We wait for further light. Dr. Dorchester gave a brief, but very interesting review of the Philadelphia Centennial Temperance Convention.

A motion was made and carried that the papers of Bros. Herrick and Lummis be published in some of our church papers. After passing a vote of thanks to the ladies, trustees and pastor of the church in Hudson, the meeting adjourned.

W. WIGNALL, Sec.

1799-1885.

BY REV. J. L. ESTEY.

Rev. John Thompson Burrill died in Chelsea, Sunday, Sept. 20. He was born in Lynn, Dec. 25, 1799. In that town he was received to travel in the New England Conference in 1828, and was appointed to Ipswich. His successive appointments were: Dorchester, Ipswich, Malden, Worcester and Nantucket. Receiving location at his own request, he left New England for the West with his family. News of the death of Rev. J. W. Downing of Bromfield Street reached him at Buffalo, accompanied with expressions of desire that he might return and succeed to that pastorate. His return was thereby determined, but another was appointed in his stead, and he entered the service of the society at Quincy Point. There he remained several years, until invited to the pastorate of the Odeon in Boston. At the end of one year the continuance in that relation by appointing authorities being made to depend probably upon re-entering the traveling connection, he returned to the Quincy charge. A few years later he entered the Protestant Episcopal Church, and successively served at Quincy, South Boston House of Correction, Christ Church in Boston, and St. Luke's Church in Chelsea. His ceasing from public ministrations a few years since was the result of impairment of hearing.

Bishop Gilbert Haven introduced him to the audience at Grace Church reopening feast of commemoration as his parents' pastor in his childhood, whom he esteemed the most eloquent orator in the Methodist pulpit. He spoke with Dr. Fisk upon the first missionary platform in Boston. His Worcester pastorate was blessed to the establishment of Methodism in its first house of worship there, and his return to the place was twice solicited — to the charge of the Union Congregational Church in its commencement, from Nantucket, and to the Methodists as successor of Rev. M. L. Scudder, from Quincy. In the Episcopal Church he shared the esteem of Bishop Eastburn and clergy in a high degree, and his relations therein were manifestly pleasing and honored. One who received daily instruction and guidance from him in 1835-7 has deemed it a great privilege to converse freely with him during the years of his retirement, and to know, also, that his early attachments — what resulted to him through them, what he wrought thereby for Christ — have contributed to his joy in declining life. He read with much interest the writings of our resident Bishop and others of the communion of his early choice, and remarked that his love for us was taking on its early strength in his waiting time.

The last sickness was but of four days' continuance, though he had been confined to his residence mostly for several years. His burial was in his place of nativity, aged eighty-five years, nine months, twenty-two days. Fitting words are these from Charles Wesley which he appended to an account in ZION'S HERALD of the work of God under his observation in '35-7: —

> "This is the victory —
> Before our faith they fall;
> Jesus hath died for you and me;
> Believe, and conquer all."

In like trusting confidence he triumphed in his latest days and rested from his labors. Twice married, a daughter by the first wife and a son by the second survive, with his widow, and also a brother and sister. One son was killed at the battle of Gettysburg. Rev. Andrew Gray preached the Sunday morning after his decease a discourse upon the words: "Even so, Lord Jesus, come quickly," and took opportunity to pay tribute to his beloved brother and predecessor in St. Luke's rectorship.

FOXCROFT CAMP-MEETING.

The M. E. camp-meeting at Foxcroft opened very auspiciously Aug. 28, under the direction of Rev. G. G. Winslow, of Dover, the presiding elder being absent. The service was conducted by Mr. A. L. Chase, of Sebec, a student in Boston University. A reunion service was held in the evening, conducted by Rev. E. Skinner, of Guilford. There were an unusually large number of persons present.

Aug. 29, in the forenoon, there was a very interesting prayer-meeting conducted by Bro. Chase, in the chapel. At 10.30 Rev. E. S. Walker, of Lagrange, discoursed from Psalms 84: 11; theme, "The Lord our Light and Protection." At the close an interesting altar service was conducted by Bro. Winslow. At 1.30 P. M., Rev. F. Nichols, of Milford, Mass., preached an able sermon from Psalms 32: 8. His sermon was much enjoyed. In the evening Bro. A. L. Chase delivered a very interesting sermon founded on John 8: 36.

Sunday, at 9 A. M., the Y. M. C. A. conducted the services at the stand under the direction of Bros. Nichols and Lougee of the Association. This was a very interesting and profitable meeting, and at the close fifteen seekers presented themselves for prayers. This service was followed by a sermon by Rev. J. Tinling, of Oldtown, from the text 1 Cor. 15: 54; theme, "Victory over Death." Mr. T. is an interesting and earnest speaker, and his sermon was well received. At 2 P. M. Rev. H. W. Bolton, D. D., of Boston, Mass., delivered an able and instructive sermon from John 20: 30, 31; theme, "Eternal Life through Faith in Christ." The Dr., though suffering from a severe cold, and interrupted by light showers, held the congregation for nearly an hour; every one of the vast audience seeming intensely interested. At the close of the sermon Dr. B. conducted an altar service in which a large number participated, and quite a number of seekers came forward. The evening was rainy, but a profitable service was conducted in the chapel by the Y. M. C. A.

Monday was rainy. In the morning social meetings were conducted in the chapel and some of the tents. In the afternoon there was preaching in the chapel by Mr. Tinling, and in the Dexter tent by Mr. Walker. In the evening the Y. M. C. A. conducted the services at the stand.

Tuesday morning a very interesting song service and prayer-meeting was held in the chapel conducted by Dr. Bolton. At 10.30 A. M., there was preaching at the stand by Rev. E. Skinner, of Guilford, from the text, Rev. 3: 18; theme, "Righteousness the Spotless Raiment of the Saints." At 2 P. M., a sermon was given by Dr. Bolton; text, 2 Thess. 3: 1; theme, "The Success of the Word dependent upon the Prayers of the Church." The sermon was eloquent and attended with power, and at the close Dr. Bolton conducted a very interesting altar service, a number of seekers going forward. The evening service was interrupted by a shower, yet a powerful meeting was held in the chapel conducted by Rev. A. S. Ladd, of Bangor.

Wednesday morning there was a social meeting in the chapel which was much enjoyed. At 10.30 A. M., a very interesting sermon was preached by Rev. P. J. Robinson, of Orono; text, 2 Tim. 1: 10; theme, "Immortal Life revealed by the Lord Jesus Christ through the Gospel," followed by appropriate and stirring remarks by Rev. A. S. Ladd, of Bangor.

Wednesday afternoon was pleasant, and a large congregation was present. It had been announced that Rev. B. B. Merrill, pastor of the Congregational Church at Brewer, would preach, but as he was unable to do so, Rev. A. S. Ladd was called to take his place. His sermon was founded on Matt. 7: 12; theme, "Unrighteous Judgment." The sermon was full of reproof and instruction. Wednesday evening there was a meeting in behalf of temperance, conducted by Miss Jackson, of the W. C. T. U. This was followed by a profitable meeting under the direction of the Young Men's Christian Association.

On Thursday morning another powerful social meeting was held at the chapel. At 10 o'clock Rev. C. A. Southard, of Newport, preached from Matt. 24: 44; theme, "The Necessity of being in Readiness for the coming of the Son of God." Mr. Southard's sermon was highly appreciated. At 1 P. M. a children's meeting was held in the chapel; also a meeting in behalf of the Woman's Foreign Missionary Society. Rev. A. S. Ladd, of Bangor, preached in the afternoon from Luke 13: 24; theme, "Intensity of Effort to gain Heaven." His sermon was one of the best delivered at the camp-meeting. In the evening, Rev. W. H. Williams, of Belfast, delivered a sermon from 1 Tim. 1: 15; theme, "The Mission of Christ." His sermon was full of interesting points and ably delivered.

On Friday morning the usual social meetings were held in the tents. There was preaching in the forenoon by Rev. P. E. Brown, of Corinth; text, Heb. 7: 25; theme, "Christian Perfection." Mr. Brown's sermon on this occasion was very practical. Rev. G. R. Palmer, presiding elder of the Bangor district, preached in the afternoon; text, Prov. 28: 13; theme, "Confession of Sin." The closing services of the camp-meeting were conducted by the Young Men's Christian Association on Friday evening, at the chapel.

This was the best and most successful camp-meeting ever held on this camp-ground, both financially and spiritually. The Association will be able to pay, or nearly so, for their land, and thus relieve itself of debt. There were nearly a hundred conversions, and many who were in backslidden states were reclaimed. The churches represented were much encouraged and quickened. *

Obituaries.

NATHAN S. WYMAN was born in Bloomfield, now Skowhegan, Me., March 6, 1812, and died in Dexter, July 10, 1885, aged 73 years and 6 months.

At the tender age of thirteen, Bro. Wyman was bereft of his father, after which time he was mostly dependent upon his own efforts for a livelihood. He spent his youth upon the farm and in a machine shop where he learned the trade of a machinist. For this business he had no taste, and as soon as circumstances admitted, he entered the academy at Skowhegan and acquired a good academic education, carrying himself through by teaching winters and working on the farm summers. Here he was converted to God, and soon after united with the M. E. Church, of which he continued a lively member for more than fifty years. His early life was beset with hardships, and reverses which would have discouraged most young men, only urged him on to greater effort. His indomitable energy and perseverance, together with his unwavering fidelity to principle, secured for him the confidence of business men and crowned his later years with abundant success. His town honored him with repeated elections to the office of selectman and town treasurer. For many years he occupied the position of notary public and justice of the peace, and during the war he held the office of provost marshal. During his life he settled forty-two estates, and held in trust large amounts of the property of widows and orphans without ever being charged with discrepancy or wrong doing. He was a man of system and punctuality. Every appointment was met at the time specified, and every demand paid at maturity. Nothing disturbed him so much as to see people behind time. As he was in business, so was he in the church. His place in the pew and in the class and prayer-meeting was never vacant unless sickness or absence from home prevented, and he was never behind time. His testimonies were always of a quiet kind, but positive and Scriptural. He occupied from time to time all the responsible positions in the church, and found a large place in the confidence and esteem of both pastors and people.

His last sickness produced the most excruciating suffering — so great that the writer shrank from witnessing it. But not one murmur escaped his lips. I shall never forget his testimonies to the power of God to save under all circumstances. He knew the pangs of bereavement. Five beautiful and interesting children were born into his home, and the sixth by adoption they loved and prized as their own, but she and four others, in succession, were carried out of the home to return no more, and only one daughter — Mrs. Charles Sawyer — remains. And yet he enjoyed life. He often spoke of what a beautiful world this is to live in, and seldom referred to his sorrows. But with joy he looked forward to the better land. "If my work is done," said he many times, "I am ready to go, but if God has anything more for me to do, I am willing to stay." In his last moments he spoke of the dear ones over there "as seeing that which is invisible," but never failed to express his deepest interest in those who came about his bed to relieve his suffering and administer to his wants. He frequently exhorted them to prepare to meet him in that better land.

A successful, happy and useful life has ended here. He rests from his labors and his works do follow him. The devoted and lonely wife and faithful daughter have the sympathies and prayers of all. E. H. B.

CHARLES R. HARDING, of the N. H. Conference, was born in Putney, Vt., Aug. 13, 1807, and died in Lunenburg, Mass., Aug. 24, 1885, aged 78 years.

Cast upon the world to provide for himself at the tender age of fourteen, with no money and scant of clothing, his lot seemed hard and forbidding. He was ambitious and resolute, and blessed with robust health and a good constitution. He resolved to conquer fortune. But by continued overwork upon a farm, with no loving hand to restrain him, he was early laid upon a bed of severe sickness, from which he arose with broken health and a shattered constitution. During the five succeeding years he maintained a desperate conflict with penury, want, and sickness, which at times brought him to the borders of the grave. At the age of twenty, the tide of sorrow turned. Then occurred the great event which was the turning point of his whole life. Under the power of a sermon from the lips of Holmes Cushman — a Methodist preacher who occasionally visited the town where he lived — he was deeply awakened to a sense of sin and the need of pardon. For three weeks he sought it carefully and with tears. Suddenly, at ten o'clock at night, while conversing with his mother, the light of heaven broke upon his soul. He was rapturous with love and joy. His soul passed suddenly from a night of darkness and sorrow into the glorious dawn of a blessed day.

Saved himself, he longed for the salvation of others. Revivals breaking out in different parts of the town, he gave himself at once and zealously to the work. He visited from neighborhood to neighborhood, and from house to house, praying with, and exhorting, the people. He soon felt it his duty and a privilege to join some Christian church. His friends were Congregationalists, and he was received within the pale of that church; but now it did not seem his home. The Methodists were few and scattered; the class-leader lived ten miles away; yet he felt that they were his people. He finally cast in his lot with them, and joined on probation.

About this time he was much troubled in respect to the Gospel ministry. He was impressed that he ought to give himself wholly to that work. But he hesitated. His educational advantages had been limited, and he had no means to go further. He felt that he was not qualified for so high and sacred a vocation. Moreover, for him to think of the ministry with so limited a preparation, seemed to his friends little less than insanity. But encouraged by Holmes Cushman, and impelled by a sense of duty and an ardent love for the work, he soon entered the field. His fourth sermon was preached in the vicinity of his birthplace from the text, "Will ye be made whole?" and with such unction and power that it amazed and quite silenced the opposition of his friends. Within four months from the time of his conversion, when only a probationer, and holding simply an exhorter's license, slight in frame, and so feeble in health that much of the time he could ride his horse no faster than a walk, we find him traveling the Western Vermont circuit of seven mountainous towns, an assistant of Rev. Justin Spaulding, preacher in charge. His custom was to preach three times on Sundays, and hold meetings nearly every day of the week, besides visiting more or less from house to house, often stopping in log-houses and sleeping in cold beds, yet at the close of the year he found himself in the enjoyment of constantly-improving health. His labors were appreciated by the people and owned of God in the salvation of souls.

Young and inexperienced, he deemed it advisable to travel another year under the presiding elder. He was appointed to Lebanon circuit, N. H. Rev. George Putnam was preacher in charge. It was a year of labor, but of signal triumph. As wax beneath the sun, so were the hearts of the people under the power of the Word. The flame of revival spread through the circuit. In Plainfield large numbers were saved, among them five gifted young men, who subsequently became influential members of the Conference. In June, 1829, at the Conference held in Portsmouth, N. H., he was received on probation, and was appointed to the Brookfield circuit, Vt. It was a laborious field, but much fruit was garnered. The writer's father was a steward upon this charge. Bro. H. often visited at his house. It was here that the writer, then a boy, first met him. He well remembers the sweet songs he sung and the fervent prayers he offered; and he remembers him as the first minister who ever kindly and lovingly spoke to him of Jesus, the precious Saviour, who wanted to save and bless children, and who with hands upon his head invoked the divine blessing upon him.

The next year (1830) he was appointed to Barnard, Vt. Here, also, his heart rejoiced in the salvation of souls. At the Conference which met at Sandwich, N. H., June, 1831, he passed his examination and was ordained deacon by Bishop Soule. He was appointed to Oxford and Haverhill circuit, N. H. In August of this year he was married to Miss Nancy Barrows, of Windham, Vt., sister of Dr. L. D. Barrows, late of the N. H. Conference. She was a lady of great excellence of character, deeply pious, intelligent, refined and devoted. She was eminently adapted to the peculiar responsibilities of the wife of an itinerant minister. He entered earnestly into the work, and so were his labors blessed and so was he loved by the people, that at their request he was returned another year as preacher in charge.

At the Conference of 1833, he was ordained elder by Bishop Hedding. He was appointed to Northfield, N. H., the seat of the Conference, and one of the most important charges in the Conference. His labors were signally blessed in building up the church, and in bringing sinners to Christ. By the urgent request of the people, he was returned a second year. His subsequent appointments were as follows: 1835, Keene, N. H.; 1836 7, Winchester, N. H.; 1838, Brattleboro, Vt.; 1839, he was re-appointed to Northfield, N. H. He was greatly desired another year, but to meet an emergency, he was appointed (1840-1) to Montpelier, Vt., one of the largest and most intelligent congregations in the Conference. They were years of eminent success. He placed himself deeply in the affections of the people. By their influence, as a mark of their esteem and confidence, he was unanimously elected, in 1841, as chaplain of the Vermont Legislature, which position he filled with dignity and ability.

His wife's health becoming feeble, and needing some change, in 1842-3 he was appointed to North Wardsboro', Vt., with the privilege of residing upon a farm he purchased. In 1844, the Vermont and New Hampshire Conference being divided, and Brother H. falling upon the Vermont side, he was appointed presiding elder of Springfield district, Vt., where he remained four years. In 1847, he was elected a delegate to the General Conference, which met in Pittsburgh, Pa., May, 1848.

At the Conference of 1848, finding his health so broken as to render rest imperative, he asked a superannuated relation, which he held two years. He then for two years held a supernumerary relation, and was appointed to Chester. In 1852-3, he was returned effective, and appointed to Bradford; in 1854 he was transferred to the New Hampshire Conference, and was for two years at Newmarket; 1856 7, Haverhill, Mass.; 1858 9, Nashua, N. H. In 1860, his wife being very feeble he removed her to Fitchburg, to the home of his daughter, he being appointed to Rindge, but by mutual arrangement he supplied at East Templeton, Mass., where he was favored with a blessed revival, which, by his wise management, resulted in the founding of the present M. E. Church in that place.

His wife's health having improved, in 1861 he was appointed to Methuen, Mass., and in 1862-3, East Salisbury, Mass. In 1864, his wife's health being very poor, he again took a superannuated relation. He located his family in Fitchburg, but by a satisfactory arrangement he supplied three years at Lunenburg Mass. In 1868-71 his own health was so broken that he was able to preach but little. He was afterward returned effective by his Conference and appointed chaplain to the county jail in Fitchburg, to which he had been previously elected, which position he held at the time of his death.

Bro. Harding made a most excellent record. His ministry was eminently successful. Frequent revivals crowned his labors. Sometimes, especially in the days of his strength, the whole community would seem shaken by the power of God, and every evening for months together the altar would be crowded with seeking penitents. He left no church but it was stronger than when he found it.

As a preacher he was excellent. His sermons showed careful preparation, were rich in thought, logical in arrangement, and clear and flowing in diction; and with a voice sweet and musical, he could not fail to instruct, interest, and often captivate. His style was not rushing and declamatory, but calm, self-contained, yet earnest, persuasive, and sometimes pungent and thrilling. He was, moreover, an excellent pastor, looking carefully after the flock, and feeding and gathering the lambs into the fold. The great reforms of the day, such as temperance, anti-slavery, etc., found in him a brave and fearless defender. In the interest of these reforms his voice was often heard in the pulpit and on the platform. But he was a wise leader. Guided by a clear-sighted judgment, he escaped alike the extremes of the dead calm of conservatism on the one hand, and a destructive radicalism on the other. He was always loyal to the church of his choice, an able defender of her doctrines and polity. He was loyal, too, to the country. He was active in her defence in the time of her need, when rebel hands would lay her honor in the dust. He encouraged enlistment, gave two sons to the army, preached to and cheered on the soldiers, and sent constant prayers to heaven for triumph to our arms. He was a very diligent man, devoted to his work. When forced by his own or by his wife's feeble health, to retire from the effective ranks, whether located upon a farm or otherwise, his Sundays, and more or less week days would be spent in carrying the Gospel to poor and destitute places; or he would interest himself in the educational work of the church, especially in the success of the Springfield Seminary, Vt. For this institution he labored, traveled and collected funds, until restored health allowed him to return to the effective ranks. It is to his efforts and wise counsels that that institution is indebted for the years of its greatest prosperity. And when health became feeble and broken, he could not feel content to be doing nothing for the Master. Hence he gladly accepted the chaplaincy offered him, of the County Jail in Fitchburg, which he held to the time of his death.

In his domestic relations he was most happy. His excellent and devoted wife, though much of the time in feeble and declining health, heroically and uncomplainingly shared with him the hardships and responsibilities incident to the earlier itinerant ministry, until March, 1871, when the Master dismissed her from earth to be with Him in the skies. Four children were born to them — two sons, one of whom is a lawyer in Worcester; and two daughters, Mrs. H. E. Conn, of Fitchburg, and Mrs. Rev. G. F. Eaton, of Waltham. In 1871 he married for his second wife Mrs Mary Clifton, of Fitchburg, an estimable lady, who survives to mourn her loss. He was a devoted husband, a loving and revered father, a true friend, a trusted counselor, a noble man. He visited the jail in the discharge of his official duties for the last time in June last. For four weeks he was confined to his bed. He was a great sufferer, but his mind was clear. No word of impatience escaped his lips. His trust was perfect. Never did Jesus appear so precious. He was perfectly willing to go, yea, joyful at the thought of meeting his Saviour, yet perfectly resigned to the will of God; he lay like an infant in the arms of Jesus. His own doings seemed small, of nothing worth, but Jesus was all in all. At the last, as life was ebbing out, and the spirit world was opening upon his vision, the last lingering words were, "Precious Saviour! Blessed Jesus, come!" "Servant of God, well done!" C. N. SMITH.

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[Continued from page 1.]

larger service to this cause of the Heavenly Father.

An illustrated lecture by Mrs. Rev. Dr. Baldwin was given upon China. Its customs and the peculiarities of the missionaries' life and work there, were described in a most interesting manner, and the entertainment was enjoyed by a large audience.

On Friday morning the visitors left Burlington, with its lovely and inspiring scenery of mountains and lake, with regret, but with grateful memories of the untiring courtesy they had received, and of a most profitable Annual Meeting. R.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 6.

Five Mormons convicted of polygamy and sentenced to six months' imprisonment and a fine of $300 each, in Salt Lake City.

A church, school-house, hotel and distillery destroyed by a tornado in Westwood, Bergen County, N. J.

Desperate effort by convicts at work on the railroad near Lufkin, Texas, to escape. Twenty-five of the number killed and wounded.

Valuable paintings stolen from the house of Mr. Frederick L. Ames at North Easton, the pictures having been removed from their frames by the burglars.

Reassembling in Washington of the court of Alabama claims.

Occurrence of 96 deaths from small pox in Montreal on Saturday and Sunday.

The followers of El Mahdi badly defeated near Amideb.

Wednesday, October 7.

Death of ex-Gov. Thomas Talbot of this State, at Billerica, Mass.

A general strike made for higher wages and a reduction in the hours of labor by the conductors and drivers of the street cars in St. Louis. Travel almost entirely suspended on the various lines.

Mrs. Druse, for the murder of her husband, sentenced in Utica, N. Y., to be hanged on the 25th prox.

Judge T. R. Westbrook found dead in his bed at the Troy House, Troy, N. Y., of heart disease.

Withdrawal of the rebel General Caceres from his almost impregnable positions at Canta, Peru.

Confirmation of the report that Germany and Spain have effected a settlement of the Caroline Islands dispute.

Thursday, October 8.

Rev. Dr. Jabez L. M. Curry, of Richmond, Va., appointed minister to Spain by the President.

Installation of Rev. P. S. Moxom as pastor of the First Baptist Church, this city.

Acceptance by the Court House commission of the plan presented by Mr. George A. Clough, on account of superior convenience and adaptation to the needs of the building.

Celebration by the Bicknell family of the 250th anniversary of its establishment in America.

Holding of the funeral services, yesterday, of the late Dr. Rufus Ellis at the First Church, this city.

No indictments found against the sixteen persons arrested in connection with the Chinese massacre at Rock Springs, Wy., and release of the alleged rioters.

Placards posted in Philippopolis to the effect that the Sultan of Turkey has assented to the union of Bulgaria and Roumelia under the rule of Prince Alexander.

The Abyssinian expedition for the relief of Kassala reported as having defeated a large force of dervishes under Osman Digna, killing three thousand in the encounter.

Heavy and damaging rains reported in Mexico. Railway travel interrupted.

Friday, October 9.

Sailing of the "Genesta" for England.

Death of Mrs. Veronica Bulla, after fasting for a period of 59 days, in Syracuse, N. Y.

Burning of the Crocker wholesale stationery and printing establishment in San Francisco, Cal., entailing a property loss of $500,000. Four men buried in the ruins.

Renewal of the Millville (R. I.) strike.

The Charter House buildings, in London, Eng., destroyed by fire, the estimated property loss reaching $15,000,000.

The government of Portugal assumes protection of the kingdom and coast of Dahomey.

The funeral of the late Earl of Shaftesbury in Westminster Abbey largely attended.

The cholera death-rate in Spain decreasing, only 105 dying of the disease on Wednesday.

Saturday, October 10.

Death of Cardinal McCloskey at his residence in New York city.

Riotous proceedings among the St. Louis horse-car strikers. Many cars thrown from the tracks into the gutters, and several passengers injured. The drivers and conductors assaulted.

Charles D. Jacobs, of Kentucky, appointed by the President minister to the United States of Colombia.

Another indecisive engagement reported between the French and Hovas in Madagascar.

Generous contributions made by the people of Havana and Cardenas for the purchase of war vessels to defend the Cuban coast.

Governors and other officers throughout the Russian provinces ordered to use the Russian language exclusively in their official duties.

Monday, October 12.

Flood Rock at Hell Gate, the last remaining obstruction to navigation where East River enters Long Island Sound, blown to pieces on Saturday, without accident to person or property.

The St. Louis street car drivers quiet, but still firm in their demands on the companies.

Conclusion yesterday of the sessions of the joint convention of Young Men's Christian Associations of Massachusetts and Rhode Island, at Providence, R. I.

Custom houses to be established in Panama and Aspinwall by a decree of the President of Colombia.

High tidal wave reported in the Savannah River, submerging the rice plantations, flooding the country, and washing out the track of the Savannah, Florida and Western Railway in several places.

But few things, probably, contribute more to the comfort of a gentleman than nice cloths made into well-fitting garments. It is a satisfaction which comes into each day's experience, while poor cloths and ill-fitting garments are a constant disappointment and annoyance. Messrs. C. A. Smith & Co., 18 and 20 School Street, believe in furnishing their customers with the best, and constantly keep on hand the very best American and imported cloths for men's wear. They manufacture to order, and furnish the best fabrics to be found in the market at reasonable rates. All who want nice garments, will be wise in making them a call.

FURNITURE. — A very large business is now carried on by Paine's Furniture Company, 48 Canal Street. Every part of their extensive manufactory is running to its full capacity. The salesrooms contain a large number of new styles in Parlor and Chamber sets. Some of these are of beautiful design and finely finished. Their stock of fancy pieces imported from France and Italy is very fine. As manufacturers and importers, their prices are very low indeed for the best quality of every kind of Furniture, Upholstery, Draperies, Lace Curtains and Fancy pieces.

Mason & Hamlin bid fair to become as famous for their upright pianos as they have long been for their world renowned cabinet organs. The distinguishing feature about the "Mason & Hamlin Upright" is an important improvement in the method of holding the strings of the piano, which originated in their own factory. The strings are secured by metallic fastenings instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and durability.

On an obscure street, in an old building, without plate glass windows, or mahogany counters, G. W. Simmons & Co. do a business in Men's and Boys' Ready-made and Custom Clothing unequalled in this city.

Intelligent direction, shrewd and careful management, and personal superintendence, is the secret of it.

Mr. Simmons is a worker who considers no detail too trivial for his attention.

For many years the Boarding House Register of the Boston Young Men's Christian Union, 18 Boylston street, has been regarded as of much importance to young men, and others, desirous of securing good boarding places in this city and vicinity. The attention of parties interested is called to a special notice in another column from the committee in charge of this branch of work of the Union.

Burns and bruises will come uncalled. But not so with the remedy, Pike's Centennial Salve. Druggists sell it.

Twenty years' record. Rev. J. W. Macomber, Mahopac, Putnam Co., N. Y., writes: "About twenty years ago I was laid aside for nearly eight weeks with a severe cold and congestion of the lungs and was nearly discouraged, when I providentially came across *Dr. Seth Arnold's Cough Killer*. In a short time I found myself completely cured. Since that time I have used it with universal success in my family."

Mrs. A. D. Chandler, Derby, Vt., writes: "I think Dr. Seth Arnold's Pills the best I ever used."

Church Register.

HERALD CALENDAR.

Meetings for the Promotion Holiness every Monday, at 3 p. m., in Wesleyan Hall.	
Sugar River Valley Min. Asso., and Evangelical Preachers' Meeting, at North Grantham, N. H.,	Oct. 14, 15
New Bedford District Preachers' Meeting, at North Dighton, Mass.,	Oct. 19-21
Bucksport Dis. Min. Asso., at Machias,	Oct. 26 28

NOTICE. — Will all the preachers that expect to attend the Preachers' Meeting, at Brunswick, Me., please notify me at once?
Brunswick, Me. W. S. MCINTIRE.

AN S S. CONVENTION for Lynn District will be held in the M. E. Church at Marblehead, on Wednesday, Oct. 2[illegible]. An interesting programme is prepared.

W. H. M. SOCIETY. — The annual meeting of the General Board of Managers of the Woman's Home Missionary Society will be held in Broad and Arch St. Church, Philadelphia, commencing Friday, Oct. 23, at 10 a. m. In the evening a mass meeting will be held, and addresses will be delivered by Rev. Atticus G. Haygood, D. D., on the subject of the "Industrial Training of Girls," and by Rev. Dr. J. H. Vincent on "The Neglected Populations of Our Great Cities." The anniversary of the Society will be held on Monday evening, and on Tuesday evening there will be a meeting of general conference, conducted by members of the Convention. The daily business sessions and the special services will all be held in the same church.
ELIZABETH L. RUST, Cor. Sec.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION — CHANGE OF TIME AND PLACE. — On account of unexpected repairs on the church edifice at Damariscotta, the Committee have thought best to hold the next session of the Association at Damariscotta Mills, Oct. 2[illegible], 1885.
J. A. MORELEN, for the Com.

THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE holds its Sixth Annual Convention with the Baptist Seminary of Rochester, Oct. 22-25. This organization has for its object the "furtherance of practical interest in, and consecration to, the cause of foreign and home missions, on the part of theological students, both as prospective missionaries and prospective pastors."

Among the speakers, we expect Rev. A. F. Schauffler, of N. Y.; Right Rev. A. C. Coxe; Drs. P. S. Henson and S. J. McPherson, of Chicago. This Alliance has a membership of fifty Seminaries, embracing nearly every evangelical denomination in America. B. L. HERR, Chairman Ex. Com.

Concord District Apportionments for 1885,

MADE BY ORDER OF THE DISTRICT STEWARDS.

NOTE. — P. E. C. indicates Presiding Elder's Claim: E. F., Episcopal Fund; E., Education; C. E. F., Church Extension Fund; M., Missions; F. A., Freedman's Aid; C. C., Conference Claimants.

	P. E. C.	E. F.	E.	C. E. F.	M.	F. A.	C. C.
Bethlehem,	$37	$12	$6	$7	$100	$7	$14
Bow and Hooksett,	20	6	3	3	35	3	6
Chichester,	24	8	3	4	50	4	8
Colebrook,	35	11	5	6	50	6	12
Concord, 1st Ch.,	60	20	10	10	275	10	20
" Baker Mem'l,	60	20	10	10	180	10	20
East Colebrook,	10	3	1	2	10	2	5
East Columbia,	14	4	2	2	10	2	5
East Haverhill,	25	10	5	5	75	5	10
East Tilton,	10				20		
Franklin Falls,	35	11	5	6	80	6	12
Gilford Village,	25	8	4	4	25	4	10
Gilmanton,	23	7	3	4	25	4	10
Groveton,	18	6	3	3	25	3	6
Haverhill,	25	8	4	4	25	4	10
Jefferson,	25	8	4	4	50	4	10
Laconia,	50	16	8	8	130	8	16
Lake Village,	30	10	5	5	30	5	10
Lancaster,	45	15	7	8	150	8	16
Landaff,	24	7	3	4	40	4	8
Lisbon,	37	12	6	6	100	6	12
Littleton,	52	17	8	9	150	9	20
Lyman,	20	6	3	3	10	5	10
Manc'ster, 1st Ch.,	27	9	4	5	50	3	6
" St. James,	30	10	5	5	50	5	10
" St. Paul's,	90	33	16	17	300	17	40
Moultonboro',	25	8	4	4	40	4	8
Milan,	10	3	2	3	10	3	5
North Haverhill,	30	10	5	5	50	5	10
North Monroe,	15				20		
Penacook,	42	14	7	7	125	7	15
Piermont,	19	6	3	3	25	3	5
Plymouth,	52	17	8	9	150	10	20
Rumney,	22	7	3	4	40	4	8
Sandwich,	30	10	5	5	60	5	10
South Columbia,	16	5	2	3	5	3	5
Stark,	20	8	4	4	25	4	5
Stratford,	15	5	2	3	25	3	6
Suncook,	46	15	7	8	125	8	15
Swiftwater,	16	5	2	3	20	3	5
Tilton,	50	16	8	8	150	8	20
Warren,	30	10	5	5	75	5	10
West Thornton,	10				10		
Whitefield,	45	15	7	8	150	8	16
Woodsville,	20	2			20		
Weirs,	5						

G. W. NORRIS.

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CRAWLEY'S,

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" 5, " "Browning," 7.45.

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Tickets for each lecture, 75 and 50 cts. according to location. All seats reserved. For sale now at the Temple.

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B. Y. M. C. Union Boarding House Register.

The Committee in charge of this department of the work of the B. Y. M. C. Union invite *private families and other parties* who may have *Rooms to Let*, with or without board, to send their names, with full particulars as to *address, terms reference s*, etc. Address B.Y.M.C. Union, 18 Boylston street, Boston.
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W. B. Clarke, Secretary.
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of our regular opening of Winter Overcoats, we are offering about One Thousand coats which have been packed away since April.

It will be remembered that we purchased in spring the magnificent stock of Messrs. Knowles & Leland, and that we achieved the greatest success in its sale, at prices which no one could approach.

The only portions of that stock which we did *not offer* were the Winter Overcoats' lots.

The purchase was made too late in spring to attempt their sale, and we resolved to pack them away for early fall.

The Overcoats will be found on our counters to-day, marked at prices which will be given in our next advertisement.

We have only a word to say regarding them. The Coats are new, being intended for sale in the months of January and February last.

We bought the coats *for less than 50 cents on a dollar of their absolute net cost.*

We have marked each lot at a uniform per cent. advance, which will still leave their selling price below what the garments could be duplicated for to-day.

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Every size from *youth's* to the extra-size *men's* included.

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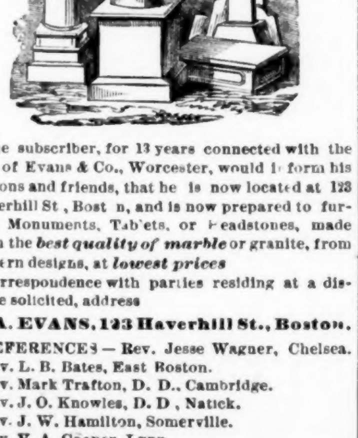

The subscriber, for 13 years connected with the firm of Evans & Co., Worcester, would inform his patrons and friends, that he is now located at 123 Haverhill St., Boston, and is now prepared to furnish Monuments, Tablets, or Headstones, made from the *best quality of marble* or granite, from modern designs, at *lowest prices*.

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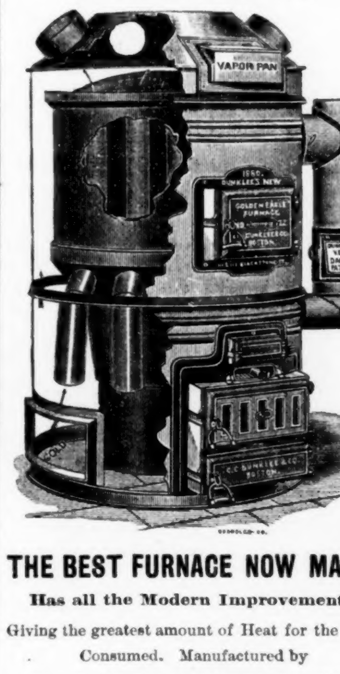

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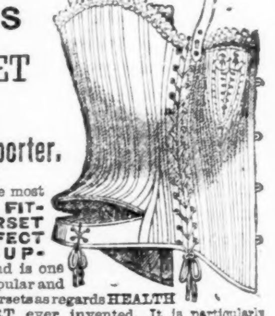

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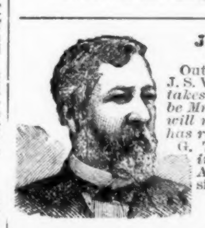

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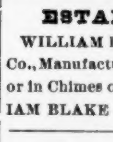

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